

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccelesiastical Affairs.

### THE GOVERNMENT AND THE EDUCATION BILL.

No one would have blamed Mr. Gladstone for the surprise which he had in store for the House of Commons on Thursday afternoon if, as the result, he had succeeded in extricating the Government and the Liberal party from the difficulties in which the Education Bill has placed both. Had he, by one of those master-strokes of genius, or courage, with which we have come to associate his name, re-united his divided followers, it would have been a small matter that he was, in fact, presenting what was substantially a new measure to the House. But, apparently, either his genius or his courage deserted the Prime Minister on this occasion, and, when he had sat down, it was felt that he had increased, instead of putting an end to, the entanglements which have beset the entire question.

Yet its position was by no means unfavourable for a different mode of treatment; for, while the Government amendments, of which notice had been given before the recess, had been objected to as insufficient, they were negatively objectionable only, and it would have been possible to have grafted on to them others, which would have supplied what was felt to be lacking. That which Mr. Forster had commenced Mr. Gladstone might have completed—completed in the light of the fact that his colleague's handiwork had been admitted to be good so far as it went, but that it was the unanimous opinion of the Liberal party that it did not reach the point at which the supporters of the Bill should sedulously aim.

Instead, however, of moving on the rails on which the Government had engaged to travel, the Premier suddenly ran the train—not into a siding, as Dr. Playfair has suggested—but on to another line of rails, leading right away from the point of destination, and on which progress in the right direction is absolutely impossible.

The main objections, of a religious kind, taken to the Bill were, first, that it would allow of religious teaching of any kind, and, next, that it would involve, and almost necessitate, local strife, to determine the exact character of the religious teaching to be given. The demand which was pressed upon the Government was, that Parliament should be the arbiter of the strife; or rather that it should avert the strife, by deciding for the nation as a whole

what it had been proposed to relegate to local boards. That necessity was, to a certain extent, recognised by Mr. Gladstone's announcement of the acceptance of Mr. Cowper-Temple's amendment prohibiting catechisms and other distinctive formularies. That is, a particular manifestation of denominationalism was to be forbidden, to wit, catechisms and formularies. But, minus catechisms, denominationalism was to have free scope. Catechism-dogmas might be taught, though the catechisms themselves were banished. Anything and everything which could be considered religious, might find a place in the schools of the new and national type; the only limit imposed on boards and teachers being that involved in the time-table conscience clause. Still, even this palpably inadequate concession was capable of extension, and, even if the Government had not boldness enough to propose that religious teaching should be excluded from the ordinary routine of the school, there was more than one proposition which would have been intelligible and consistent, if not wholly satisfactory. They, however, appear to have been less anxious about the substance of the concession intended to abate religious discord than about the area within which the concession was to operate, and hence the blunder—the fatal blunder, as we deem it—which they have now committed.

Great as has been the disagreement which has existed in regard to almost every point in the discussion, there has been a general assent to the proposition that the existing denominational schools should be regarded as possessing vested rights which are deserving of respect, and which should be equitably considered, in passing a Bill for the construction of a national system. Right feeling suggested this; while it was also believed that, ultimately, the old schools would be absorbed into the new system, and so we should ultimately possess a consistent and homogeneous educational system. All such expectations, however, are doomed to disappointment, if the latest proposal of the Government in regard to voluntary schools should be adopted. They are now to be taken out of the operation of the Bill, and, instead of any tie existing between them and the Local Boards, they are to be related to the Privy Council, as all the existing schools have been; and, not only so, but the establishment of these schools is to be fostered, by an addition of fifty per cent. to the amount of the grant which such schools have hitherto received from the Exchequer.

It is impossible to exaggerate the gravity of this change, and we can scarcely suppose that those who have proposed it are conscious of the bearing which it will have on the future of the education question. As a matter of principle, nothing could be more objectionable than the revivifying of an old system just at the time when the defects of that system have necessitated the origination of an altogether new one. As a matter of fact, it involves the perpetuation of waste, of insufficiency, and of incompetence. It does more; for it will tend to the disparagement and discouragement of that which it was hoped would be the more efficacious, as well as the more popular plan. The area of ecclesiastical contention may be narrowed, but something else will be narrowed also, and that is the area within which the forces of the nation will be brought to bear upon the work of popular education. Mr. Hardy avows that he wishes to

see a race between the denominational schools created by voluntarism, but sustained mainly by Privy Council grants, and the schools—whether secular or religious—created by school boards, and sustained by local rates. He, therefore, is satisfied with this latest Government proposal; but had Mr. Forster embodied it in the original scheme, it would have been received with a shout of ridicule by all intelligent politicians.

This, however, is the complexion to which we have come, and—most wonderful fact!—come as a result of the protest of the Liberal party against any extension of denominational education! The Government will not forbid all religious teaching. They also profess to believe that it is impossible, or useless, to insist that teaching in elementary schools shall be denominational and unsectarian. Therefore, they throw the reins on the neck of denominationalism. They give a bonus of fifty per cent. to sectarianism. They wish to promote the formation of school boards; but, at the same time, facilitate the establishment of schools which will render boards useless, or diminish their importance, or prove fatal to their popularity! This is the solution of the religious difficulty, and this, we are told, is the Government ultimatum—the rejection of which is to expose opponents to public censure, as being responsible for the defeat of a practicable education scheme.

We beg to commend these facts to the special attention of those who may think that Mr. Richard and his supporters have adopted an extreme course, in submitting to the House of Commons the resolution now under discussion, as an amendment to the motion that the House should go into Committee on the Bill. Grant that that resolution is at present in advance of public sentiment—that it is abstract, and theoretical, and one which Parliament cannot be expected to adopt. Is it not time that, amid the inconsistencies, the compromises, and the contradictions with which the Government, as well as their critics, are confusing the public mind, the friends of voluntarism and of religious equality should raise a trumpet-note of no uncertain sound, and unfurl a standard beneath which earnest and consistent men may confidently rally? Whatever may be the fate of that resolution—however few may be the votes which it may obtain—much will have been gained by the debate to which it has given rise, and which is proceeding as we write. In tone, in breadth, and in direction, it has already repaid the mover and his allies, and Mr. Richard has, at least, the satisfaction of knowing that the lucidity, the impressiveness, and the courage with which he has presented the case of consistent voluntaries to a crowded House of Commons have raised both him and the cause for which he pleaded to a far higher platform than they had previously occupied. The seed which has been sown will germinate, and presently will bring forth fruit.

It would be profitless at the present time to speculate on the probable issue of the controversy now pending. One of two things may possibly happen. The Bill may, practically, be defeated, from the sheer inability of the Government to overcome, in sufficient time, the obstacles which will be presented by the resistance of a large section of their supporters. Or they may, with the help of their opponents,



override the resistance of their friends, and carry their Bill as it now stands. In this last case, the struggle will not end with the passing of their measure, which will then be remitted to the country; where it will have to be carried into operation by those who will be dissatisfied with its provisions, and will keenly resent the process by which it has been so transformed as to kindle their anger, instead of ensuring their hearty support. Much as a year's delay may be deprecated by some of the friends of education, it may be that even that might involve a saving of time, and make all the difference between a success and a fiasco, in the attempt to settle this great question.

#### ECCELESIASTICAL NOTES.

WHATEVER may be the ultimate decision of the House of Commons upon the religious clauses of the Education Bill, it is eminently satisfactory to find that the Nonconformists are united in opposition to the Government plan. If the Bill was of an unsatisfactory character before, it is of a more unsatisfactory character now. So far as its provisions touch the question of religious equality, it has been most decisively dealt with in the resolutions of the Executive Committee of the Liberation Society, which will be found in our advertising columns. The Committee has, in remarkably suitable language, hit those blots in the amended Bill which must attract the notice and excite the opposition of all Nonconformists. The ground that it has taken is the only ground upon which we can ultimately rest, and it is none the worse for being the only logically consistent ground that can be taken.

The practical result of the adoption of the principles laid down by the Liberation Society would be that the State should teach what is secular and the churches or religious persons what is religious. We find that all through the country this principle is being clear y and definitely affirmed. The Baptist Union was the first religious body to give expression to it, which it did at its last autumnal meeting. The Committee of that Union have since affirmed the same principle. The Committee of the Congregational Union, of the Surrey Congregational Union, of the Dissenting Deputies, and of various local Nonconformist bodies, have stated, in the clearest language, their opposition to the denominational system. If the denominational spirit might have been expected to show itself in any Nonconformist body, it would have been amongst the Wesleyans. Here, however, the pronouncement against the Bill now before the House of Commons is as clear as it is elsewhere. The form of petition upon this subject which the sub-committees of education and exigency have sent forth, is as clear as it can be. The petition says, amongst other matters, that in schools under the sole management of school boards no denominational formularies ought to be permitted to be used, nor any person other than the school teacher to give any religious instruction, and that in all denominational schools the use of denominational formularies should be forbidden. Since, then, the Education Committee of this body has adopted resolutions against the amended Bill. In fact, in none of our Nonconformist bodies, usually called "Sectarian," can there be found one note of approval of Sectarian or denominational education. The only bodies which clamour for this are the two sects styled "Catholic," the Established and the Roman. As we have said before, and must say again, it is not we who are the sectarians. As it has been all through English history so it is now—the advocates of the Established religion are the people who principally want their special dogmas to be maintained at the public expense. They are the only people who believe that if their religion were not supplemented by the State, it would inevitably die out.

A curious, but yet natural, sentiment on Christian Union found expression at a meeting held on Monday evening, under the presidency of Lord Eliot, who stated that the object of the gathering was "Christian Unity, and Christian reunion in the one Catholic Church." We find, however, on reading the proceedings of this meeting, that the unity has only to do with certain Episcopalian churches. All the Protestant Nonconformists—whether in England or elsewhere—are deliberately left out in the cold. The meeting recorded its conviction of the paramount importance of the reunion of East and West "round the Primacy universally recognised by both alike," and two who spoke in favour of such a record said that the only hope of union was on the basis of Catholicism. References were naturally made to Peter and the Pope, and Dr. Lisle said that as to infallibility, that would be

settled by the Council. The Rev. Mr. Lowder proclaimed that Protestantism had now no real religious influence in this country, and so on, and so on. Mr. Body, Dr. Lee, and Dr. Littledale, and other Ritualistic but Established Church clergymen, supported these propositions. How true, therefore, it is that the Established Church is the real bulwark of Protestantism in this country!

Two letters appeared in Monday's *Times* on the Church of England and the Oecumenical Council. The first was from the Bishop of Gloucester and Bristol, inquiring of the Archbishop of Canterbury whether the Established Church should not place on record some protest in reference to the Council. The second was from the Archbishop in reply, who expressed his opinion that it was not desirable that the Church should issue any manifesto against Papal Infallibility. The Archbishop is quite right. What would be the use of any such declaration? The doctrine of the English Church is already known. It is, that not the Pope, but the State, possesses infallibility. Hence, any decision the State may come to with respect to the doctrine of the Church is at once acquiesced in by all the members—high or low—of the Church. They may write and preach against a possible decision before it is given, but only let it be given, and the acquiescence is as perfect as it is complete. What was wrong yesterday is, then, right to-day. Even Papal infallibility does not work greater changes than a decision of the Privy Council Committee. Protest against Rome? Why should the Church do such a thing when it has a hydra-headed Pope at home?

But a worm will turn, and so, it seems, the Evangelicals are capable of some feeling of dissatisfaction, if not of resentment, at the present ecclesiastical situation. We gather this from the proceedings of the Evangelical Church Conference held at Ipswich on Thursday and Friday of last week. After some ordinary topics had been discussed, the Rev. Joseph Bardeley—our old friend of the Bicentenary and Church-rate periods—introduced the subject of the union of Church and State, and in a speech of some duration enlarged, of course, upon the advantages of State Church connection and the disadvantages of Nonconformity, which the Rector of Stepney could certainly speak about, especially as he remarked upon the fact that Nonconformists "did not support their ministers as they ought." Finally, Mr. Bardeley said that the Church was undoubtedly doomed if they doomed it, but he besought the people to remedy abuses, and, above all, to turn out "the abominable system of Ritualism." Mr. Ryle, also, enlarged on the blessings of a State Church in the abstract, and on the abuses of the present State Church in the concrete. We read the talk, but we wait in vain for action.

Some years since the question of an Episcopalian bishop for Madagascar was mooted, but it ultimately dropped. It has now been revived in so practical a form, that, as has been stated in this journal, the directors of the London Missionary Society and the Congregational Union have felt compelled to protest against it. This protest was forwarded to the Propagation (High Church) Society, and the Church Missionary (Evangelical) Society. The former expressed regret that the proposal should be distasteful, but announced that the arrangements made must proceed. The latter entered into the whole question, and in an admirable letter expressed its disapproval of the proposed interference with the action of the London Missionary Society. We are glad to find so much at least of unsectarian spirit in the Evangelical party.

#### THE PROPERTY HELD BY RELIGIOUS ORDERS.

Mr. Cudron, who has been a conveyancer for upwards of twenty years, was examined on Friday before the Select Committee appointed to inquire into the state of the law with respect to the property held by conventual and monastic institutions. He stated that he represented the various religious orders of men in this country. As a general rule, property held by religious communities of men was derived from the different members of the community, and was thrown together as common property. Securities for the property were held by two or three private individuals as absolute owners. Persons entering religious orders did not often bring much money with them, and it was a popular mistake to suppose that a man entering a religious community injured his family. It was an invariable rule that before a man became professed he must give up all his property, though he might dispose of it as he chose. It was impossible to hold the property of a religious order of men in trust, because it would be illegal. There were in the country ten colleges conducted, by permission of the legal owners, by ecclesiastics supposed to belong to religious orders—of course he must say "supposed," on account of the penalties that still exist. There were 2,032 acres of land held by those ten colleges. The total annual income held by all the orders together was 10,360l.

per annum, and no more. That did not include the money they received as pensions from students. The money they received was expended in the exercise of the offices of their religion, both in this country and the colonies. They felt it as a deep insult that the various sections in the Catholic Emancipation Act treated them as if they were returned convicts and criminals. They considered that they were treated in England in a different manner to any other portion of the community, and demanded that they should have liberty in the disposition of their property in any manner they chose. They found that Protestants could leave their money to their colleges, and they could not understand why they could not have the same liberty. In reply to a question put by Mr. Newdegate, the witness declined to say whether Stonhurst was one of the colleges he had spoken of, though he should say that Oscott was not, because everybody knew it was not. He certainly would not say what property belonged to any of the colleges.

#### THE ROMAN CATHOLIC WILL CASE.

In the Probate Court on Thursday judgment was given in the will case of Goss v. Hill, which has excited a great deal of interest among the members of the Roman Catholic community. The question was the validity of the will of the late Samuel Holland Moreton, a Roman Catholic attorney and bill-discounter in Liverpool, who left his property, of the value of 15,000l. to the Right Rev. Dr. Goss, the bishop of that denomination in the town. Mr. Moreton, when he rose in the world, married a wife. After some years had elapsed, he made an arrangement which appears eccentric. He sent his wife to live on a farm which he had purchased in Cheshire, while Liverpool continued to be the place of his abode. Every Saturday he paid his wife a visit, he generally spent the Sunday with her, and then returned to his solitary home. Not only was Mr. Moreton a devout Roman Catholic, but he was also liberal in his benefactions to Roman Catholic charities. He had frequently intimated his intention of bequeathing his entire fortune to the Church of which he was a member. More than once he gave directions to have the necessary legal documents framed, but he always neglected to execute them. On the 22nd of March, 1869, he was seized with a severe attack of bronchitis. A doctor and a priest were summoned to attend him. The doctor found him in a state of unconsciousness, and on the point of death, owing to asphyxia from bronchitis. The priest, however, seems to have been more fortunate. He stated that the deceased was then able to converse with him intelligently, and to give directions for the disposition of his property. He desired to leave it absolutely to Dr. Goss. The priest was the Rev. Canon Fisher, of St. Edward's College, and vicar to Dr. Goss. It was understood that Mr. Moreton had never been personally intimate with either of these reverend gentlemen. The Rev. Canon Fisher told the court that, when requested to draw the will of the deceased, he recommended that a solicitor should be employed. But Mr. Moreton declined, describing the solicitors of Liverpool as the "scrapings of hell." Canon Fisher, therefore, consented to draw the will himself, which was in legal form. When it was produced to be signed the testator was senseless, according to the doctor. A maid-servant, who was one of the witnesses to the will, deposed that when he was informed all was ready, he signified his approbation by giving three groans. Mr. Moreton did sign the will, but with assistance. With these facts before him, Lord Penzance had to determine whether or not such a will was valid. That it was technically sound, admitted of no dispute. No attempt was made to show that the attestation clause, which in nine cases out of ten, is the stumbling-block of amateur will-makers, had been incorrectly worded; neither had any alibi been made by either of the witnesses. If Canon Fisher had only been successful in getting Mr. Moreton to write his name unassisted, the Roman Catholic Bishop of Liverpool might at this moment have succeeded to the estate of the good Catholic who thought it no harm that his wife should be left penniless, and who is said to have intended to leave her dependent on the bounty of a stranger. His wife, indeed, disputed the justice of what had been done. She argued, not very logically indeed, yet not unnaturally, that as her husband could not recognise her, he was incapable of knowing what he did when a priest held his hand while he traced his name. To pacify the wife, an annuity of 200l. was granted to her, and she was allowed to continue in possession of the farm in which she lived. These considerations, however, did not affect the validity of this curious testament. The liberality of the Roman Catholic Bishop of Liverpool could not atone for the informality implied in the testator being physically incapable of writing, as well as mentally unconscious, at the time when he is said to have signed his name. Lord Penzance pronounced the will to be legally worthless.

#### THE COUNCIL AT ROME.

A telegram from Rome, dated June 15th, says:—"The discussion on the Pope's personal infallibility commenced to-day. The Ultramontane party it is said, intend to renew the scene of the 3rd of June, should the discussion last too long. Thirty of the Fathers who have delayed their departure in order to support the dogma of infallibility, state that they shall leave immediately after the Feast of St. Peter, believing that the discussion will then be finished."

The *Standard* of yesterday has an interesting and informing article, from which we extract the following:—

"Later and more explicit advices from Rome



enable us to add considerably to what we stated last week concerning the course pursued by the minority in the Council after the closing of the general debate on Papal Infallibility by a species of acclamation. The members of the Opposition did not know when the Postulatum would be acted upon, could not possibly imagine that it would be acted upon whilst still fifty or sixty Fathers desired to speak, and could scarcely conceive that it would be upon at all in a matter of such gravity. They were mistaken, however, as the event proved. It appears that several of the Opposition prelates were so indignant at what we must still continue to regard as an outrage, that they proposed to withdraw altogether from the proceedings of the Council, and advance their opinions only when, in public session, they could registrar a simple, but effective, *non placet*. This proposal, though warmly advocated by several distinguished bishops, did not obtain sufficient numerical support to be carried. We cannot regret its failure. To withdraw from the Council altogether, protesting at the same time against its oecumenicity, would be an intelligible and, under the circumstances, as it seems to us, a perfectly justifiable course. Short of this, abstention would be silly and short-sighted. Such, at least, was the view that ultimately prevailed at the meeting held at Cardinal Rauscher's on the 4th; the Opposition confining itself to a spirited protest against the outrageous violation of its rights. Some of the Fathers present refused to sign, not, as the *Tablet* seems to suppose, because they disapproved of the proceeding altogether, but because the protest was not worded strongly enough, and because, moreover, they considered that a mere protest did not sufficiently meet the wrongs of the case. Even as it was, it was signed, not, as that journal imagines, by seventy Fathers, but by eighty-one. It is exceedingly brief, but exceedingly pregnant:—

"It follows from the very nature of the Council (so it runs), that the power of appending to a vote the principal reasons upon which it is based is not a privilege reserved to a certain number of Fathers, but is the common right of all; and it is the more necessary that this right should be maintained upon the present occasion because the subject under consideration is of the gravest character. Of all questions, the most serious must be a definition which proposes to Christian people a certain doctrine as a revelation from God. Consequently those who control the majority of suffrages cannot put an end to the discussion without infringing the rights of those Fathers who desire to express their opinions. As that was done yesterday, we beg to notify the same to you, very reverend and eminent Presidents, in order that our protest concerning the right of Fathers to explain the reason of their votes may be attested and recorded."

On the 6th the *Premium* of the entire *Constitutio de Ecclesia Christi*—under which, our readers will recollect, the *Schema de Romano Pontifice* is being considered—was brought forward for discussion, and was dispatched that very morning. Some half-dozen Fathers spoke, but opposition there was none. It would have been easy to have raised a debate which would have lasted several sittings, and occupied many congregations; but the fact that no genuine objections could be taken secured conscientious silence. The same phenomenon was witnessed on the following day, the 7th, when both the first and second chapters of the *Schema* were adopted, after only seven very short discourses. The chapters in question concern only the Primacy of the Pope; and as there is no difference of opinion in the Council on this head, once more there was no attempt at opposition or at frittering away time.

"The third chapter of the *Schema* now under discussion, though not directly or perhaps even quite indirectly involving the affirmation of Papal Infallibility, is intended by its framers to be a connecting link between the fourth, which does explicitly affirm the dogma, and the first two, which only expound the nature of the Pope's primacy. Thirty Fathers inscribed their names to speak of it. The debate was opened on the 9th, in the sixty-seventh General Congregation, by the Cardinal Archbishop of Vienna, and he was followed by the Archbishop of Malines. Four other prelates spoke on the same occasion. Discussion was resumed on the following day. Six discourses were then delivered, one of them being by the Bishop of Orleans. Again, on the 11th, the Council met, and seven speakers were heard. On the 14th the debate was exhausted, nearly all of the thirty having had their say, and none of them remaining silent save by choice.

"On the 16th—a date that will, in all probability, be long remembered in the annals of the Roman Catholic Church—the fourth chapter of the *Schema de Romano Pontifice* was taken in hand, and the formal discussion of the precise dogma of Papal Infallibility commenced. It was the last day of the 24th year of the Pontificate of Pius IX. Eighty bishops—so our information runs—have announced their intention to speak on it. The question of the moment, therefore, is, will the majority once again burke discussion? We were loth to believe that they would do so before, yet they did it. We are again loth to believe in a repetition of the outrage, since surely the patience of the minority would then be exhausted, and a tremendous scandal be the result. The *Pall Mall Gazette* of Saturday professed to understand from its Roman correspondent that the Commission of Faith has hastily 'recast the last two chapters of the *Schema*, bringing down infallibility from boiling-point to zero, and that the infallibilists are very crest-fallen, and say they have been betrayed.' We do not believe a word of it. The statement is opposed to all our information, and in all that relates to the Council the *Pall Mall Gazette* has been so utterly untrustworthy that we cannot set the slightest value on its last piece of news. Nothing

that we know for certain enables us to say with confidence whether the famous Dogma will or will not be proclaimed on the 29th. The *Tablet* states that the chair of St. Peter will be brought into the *Aula Conciliaris* for the public session, and that from it the Pope will proclaim his own infallibility. It adds that 'should this magnificent idea be carried out it is difficult to conceive one exceeding it in moral grandeur.' The one drawback to the 'morality' of the spectacle is that the chair in question is most certainly not what it professes to be. Still we approve the design. Pius the Ninth affirming his infallible descent from Peter, from a chair in which Peter never sat, would be no inapt accessory of the occasion.

"The paper war concerning Papal Infallibility still goes on in Roman Catholic ranks. The Bishop of Orleans has published another pamphlet, which we ourselves have not yet read; but the following extract from it, which we owe to a weekly contemporary, cannot fail to strike our readers as being of remarkable gravity:—

"Of a Council so composed, a mere majority can never decide; and the less, considering that the Pope's personal intervention makes itself felt, that so many restrictions are placed on the freedom of the bishops, that the question of infallibility has been brought forward in a reckless and violent manner by an unprecedented exertion of sovereign power—a sort of *coup d'état*, that already consciences are distressed and writings are in circulation which show the excitement prevailing among the faithful, and lastly, that the bishops themselves let a cry escape from their agonised breasts which is echoed by the whole press. In such a case it is impossible to settle things by a stroke of the majority. If it is attempted incalculable mischief may be feared. I am not alone here; there are a hundred bishops who say it would be an intolerable burden to their consciences. Our fears are that the oecumenical character of the Council would be questioned, and abundant opportunity given to the enemies of religion for assailing the Holy See and the Council, and, in a word, that the Council would have no authority with the Christian world, because that can be no true council which is not free. And in these times of disturbance no greater misfortune could well be conceived."

"On the other hand, the Bishop of Digne, who is an ardent Infallibilist, writes to his flock that 'a real conspiracy has been organised to subvert the order of the Church, and our adversaries, by the violence and obstinacy of their efforts, show us the importance and necessity of the triumph of a truth which is thus outraged and despised.' The Bishop of Cahors, the Bishop of Saint-Brieune, and the Archbishop of Paris, are said to have distinctly promised to submit to the decision of the Council, and the enthusiasm in favour of the dogma among the lower clergy is undoubtedly growing. A letter from Rome, written by a person of the highest authority, says:—'The Opposition reckon with certainty on 150 *Non-placets*. I doubt it.' This only confirms the view we ventured to take last week."

"Monsignor Strossmayer has written to contradict, in the plainest terms, the assertion of a contemporary that, 'if necessary for the union of the South Slavonians, he would not hesitate in advocating the passing over of the Catholic minority to the Eastern Church.'"

The Bishop of Gloucester having heard that many serious people deem it desirable that the bishops of the English Church should place on record some protest in reference to the Council at Rome, asks the advice of the Archbishop of Canterbury on the subject. In doing so he expresses his own opinion that with any doctrine which it is supposed the Council may promulgate, the Reformed Church of England can have but little to do. The Archbishop replies:—

Stonehouse, St. Peter's, Thanet, June 17.  
My dear Bishop,—In answer to your letter I will, as you suggest, repeat publicly what I have already written privately to another member of our body. I cannot, as at present advised, persuade myself that it is desirable for the Episcopate of the English Church to come forward and issue a manifesto against Papal infallibility. The statements of our Church as set forth in the articles and formularies, respecting the claims of the Church of Rome, are so full and explicit that they seem to me to require neither explanation nor addition. The more dignified, wise, and sober policy for us to adopt, as I think, is to let Rome take her own course. The Church of England, so far as I know, has not at present been addressed on the subject by the Pope or his so-called Oecumenical Council, or, indeed, by any persons whatsoever, and I cannot see any necessity for us to go out of our way and put forth a manifesto. I fully expect that if the supporters of the claim to infallibility are left alone, they will do their own cause infinite damage, and great good to the cause of truth. I am sure that the English nation does not expect any declaration or action from us other than can be secured by a steadfast adherence to our old principles both in our practice and our teaching, neither do I think that the great body of Christians elsewhere is expecting us to move.

Believe me to be, my dear Bishop,

Yours very sincerely,

A. C. CANTUAR.

The Lord Bishop of Gloucester and Bristol.

The Rev. Dr. Winslow (formerly of Bath, but now of Brighton) has joined the Church of England.

The Rev. H. Wilson, one of the curates of the Rev. W. J. E. Bennett, of Frome, has been formally received into the Church of Rome.

THE MARQUIS OF BUTE AND THE CHURCH OF ROME.—Monsignor Capel denies that the Marquis of Bute has returned to the Church of England, but as he is travelling in Spain, he cannot himself deal with the report.

THE IRISH CHURCH.—As showing how erroneous were the prophecies made by some persons, that the disestablishment of the Church in Ireland would give a final blow to its evangelistic efforts in the

country, a Dublin Conservative paper says:—"It is gratifying to find that there is no diminution in the number of highly-qualified candidates for holy orders in the Irish Church, notwithstanding disestablishment and disendowment. The ordination held off Sunday by the Bishop of Down, in Holywood Church, was the largest ever held by him during his episcopate."

THE PROSECUTION OF THE VICAR OF FROME.—This case, which was opened before Sir R. Phillimore on Thursday, was resumed on Friday and Saturday, the charge against the defendant, the Rev. W. J. E. Bennett, being that he promulgated heretical doctrines in certain works published by him, an *Essay* entitled, "A Plea for Toleration in the Church of England," published in "The Church and the World" and a pamphlet entitled, "Some Results of the Tractarian Movement." Mr. Stephen, Q.C., in concluding his elaborate argument, said that the whole culminated in one principle, viz.:—"That the natural body of our blessed Lord and Saviour, Jesus Christ, His true, actual, spiritual body—and He has none other—is in heaven and not here. And therefore His body was communicated to the faithful receiver, not in the consecrated elements, but in the rite or ordinance of the Lord's Supper duly received." If this test was applied to all the charges against the defendant, it would be impossible to arrive at any other conclusion than this, viz., that the doctrines maintained and published by Mr. Bennett contravened the laws ecclesiastical of the Church of England. Dr. Tristram followed on the same side. The Dean of Arohes, on the conclusion of the speeches, said the case was of great importance to Mr. Bennett, who had not thought proper to appear, as also to others. He would carefully consider the subjects brought before him, and give his judgment as soon as he could. Judgment reserved accordingly.

THE REUNION OF CHRISTENDOM.—The meeting held on Monday night at the Architectural Institute in Conduit-street, to promote "the reunion of Christendom," was largely attended. Lord Elliot presided, and the principal speakers were Lord Kilcoursie, Mr. Ambrose Phillippis de l'Isle (Roman Catholic), the Rev. C. F. Lowder, the Rev. Mr. Body, the Rev. Mr. Nugee, and the Rev. Mr. Oxenham (Roman Catholic). The resolutions expressed the conviction of the meeting "of the paramount importance of the reunion of East and West round the Primacy anciently recognised by both alike, as well as for securing the integrity as for promoting the dissemination of the Christian faith," and declared "that the only adequate remedy for the social and religious dangers of England, and the surest guarantee for the future of English Christianity, lies in her restoration to visible unity primarily with the Churches of the Western Patriarchate, and then with the Eastern Churches also." The advance of the reunion movement during the last twelve years, and the critical circumstances of the present time, it was also resolved, "call at once for deep thankfulness and for increased energy in the prosecution of this holy work." Mr. Lowder, in his speech, dwelt at considerable length on the social state of England, which he stigmatised as licentious in the extreme, referring to the operation of the Divorce Court, the marriage law, and our sensational novels, and then to our religious state, which he said was characterised by a spirit of schism and rebellion. He complained of the absence of an authority in the Church of England to check these evils, declaring that Protestantism is effete, and without any "real religious influence in the country." Mr. Oxenham said that, however numbers might preponderate in the opposite scale, the large-minded and liberal members of his (the Roman Catholic) Church, who were anxious to see unity restored in Christendom, were all upon his side, and he quoted in succession the recorded opinions of De Meis, Lamennais, Muller, Montalembert, Lacordaire, Dupanloup, Darboy, Strossmayer, Gratry, Marcy, and Dr. Newman, in favour of drawing together the scattered elements of Christendom, instead of driving them back into a still more hopeless state of isolation than ever. He added that, although he could not attempt to foresee the ultimate decision of the Roman Council, and much less to forecast its effects, yet he as a convert to the Roman Catholic Church, had no hesitation in expressing his opinion that the personal infallibility of the Pope was a modern invention.

BRECON MEMORIAL COLLEGE.—Nearly twelve months have elapsed since this institution was opened with much *clat*. At that time it will be remembered Mr. S. Morley, M.P., generously offered 200*l.*, provided an additional sum of 600*l.* were raised for the purpose of completing and planting the grounds of the College, and assisting in furnishing the houses of the tutors. The conditional sum having been since raised, Mr. Morley has also given the sum named by him, and the grounds now present a very pleasing appearance. On the 7th inst. the committee met to transact the usual business. The revenue of the College for the year was in excess of the expenditure, and left a balance in the treasurer's hands of 63*l.* 5*s.* 6*d.* The examination of the students was conducted by the Rev. J. Kennedy, M.A., and the Rev. J. Spence, D.D., of London (the representative of the Congregational Fund Board), whose report, while generally favourable, showed that there had been marked improvement in some subjects, to which increased attention had by their direction been given. There was also an examination of candidates; the tutors (Professor Morris and Professor Roberts), with several ministers as assessors, being the examiners. The number of the candidates was eleven, and of them eight were received on probation. A large number of ministers from various parts of the Principality were in attendance during the business meeting of the committee: and the first public meeting in connection with the anniversary took place on Tuesday evening at the Glamorgan-street Chapel



The service was introduced by the Rev. Robert Hughes, of Beaufort; and two sermons were preached, the first by the Rev. J. Davies, of Cardiff, and the second by the Rev. S. Kennedy, of Newport. On Wednesday evening a service was held at Glamorgan-street Chapel. The Rev. J. Kennedy, of London, conducted the first portion of it; after which the Rev. Thomas Jones, of Swansea (late of London), proceeded to address the students. Immediately afterwards a public meeting was held in the Plough Chapel, Lion-street. Thomas Williams, Esq., of Gwitre, presided, and there was a large attendance. Addresses were delivered, and resolutions moved and seconded, by the Rev. S. Evans, R. Jones, Machynlleth; E. Jones, Dolgelly; P. Howell and D. Jones, B.A., of Merthyr. A vote of thanks was also accorded to the Rev. T. Jones, of Swansea, for the address delivered earlier in the evening at Glamorgan-street Chapel. The Rev. R. Hughes, Beaufort, proposed, and Mr. R. T. Howell (student) seconded, a vote of thanks to the chairman and others who had taken part in the meeting. The proceedings then concluded in the usual manner.

### Religious and Denominational News.

The Rev. H. J. Haas, of the Independent Chapel at Walpole, Suffolk, has announced his intention to resign his pastoral charge.

The Rev. J. Atkinson, Fairburn, Yorkshire, father of the Rev. J. W. Atkinson, has accepted an unanimous invitation from the Wardour Congregational Church, Oxford-street, London, to become their pastor.

**LAY PREACHERS TRAINING ASSOCIATION.**—The first annual meeting of the above association was held at the Hall, Queen-square, Westminster, Wednesday, 16th June. Robert Baxter, Esq., presided. After prayer by the Rev. A. B. Valpy, the report was read by the Rev. Charles Gilbert, Hon. Secretary, and the meeting addressed by the Rev. Samuel Wainwright, M.A., J. H. Gladstone, Esq., Ph.D., F.R.S., Major Webster Smith, the Rev. John Gritton, &c.

**ROWSHAM, NEAR AYLESBURY.**—A new Congregational chapel was opened here on Sunday and Monday last. The sermons on Sunday were preached by the Rev. Professor McAll, of Hackney College, in the chapel at Wingrave. On Monday the Rev. W. Gilgaby, of Whitfield Tabernacle, London, preached in the new chapel at Rowsham, and the Rev. G. Moore, the pastor, and the Rev. A. T. Shelley, of Aylesbury, assisted in the service. The friends gave trays for the public tea, to which about 400 sat down. The proceedings realised about 30l.

**THE NEW YORK CONFERENCE.**—The Right Rev. the Bishop McIlvaine, of Ohio, delegated by the New York Conference Committee, has arrived in London, and on Thursday last met various noblemen, clergy, and others, at the Evangelical Alliance House, where a report was made of the progress of arrangements in the United States. The Bishop stated that from communications received from various parts of Europe and elsewhere the conference was likely to be very largely and influentially attended.

**DEVONSHIRE-SQUARE CHAPEL.**—On Monday evening, 13th inst., a farewell meeting was held at this ancient place of worship. The chapel having been purchased by the Metropolitan Railway Company, the trustees have secured a good site for the new building at the corner of the Walford-road, nearly opposite West Hackney Church. They have about 11,000l. to expend on the ground and the new structure, which is to be of the Gothic order, with a spire 110 feet high. Devonshire-square Chapel was founded in the reign of Charles I., and prior to A.D. 1638. The present minister is the Rev. W. T. Henderson. This gathering of the friends of the institution was of a social character.

**WESTON-SUPER-MARE.**—On Thursday, the 16th of June, Mr. Thomas Haines was ordained a missionary to India, in connection with the London Missionary Society, in the Congregational Church, Weston-super-Mare. The Rev. N. R. Thomas, of Redland-park Chapel, Clifton, introduced the service, and asked the usual questions; the Rev. J. S. Wardlaw, D.D., Principal of the Missionary College, Highgate, London, described the field of labour; the Rev. James Sewell, Missionary L.M.S., offered the ordination prayer; and the Rev. R. C. Pritchett, of Weston-super-Mare, delivered the charge and concluded the service. Mr. Haines pursued his studies first at the Missionary Institution at Weston-super-Mare, then at the Western College, Plymouth, and subsequently at the Highgate Institution, London.

**CHALFONT ST. GILES.**—On last Tuesday the foundation-stone of a new Baptist chapel, at Gold-hill, was laid by the Liberal M.P. for the county of Bucks (N. G. Lambert, Esq., of Denham Court). In his address Mr. Lambert said: "I have seen what Nonconformists have done for themselves in mining and manufacturing districts where populations have sprung up, where there was either no Established church within reach, or the accommodation was insufficient, by erecting their own places of worship, and finding their own ministers; and I must say that I rank them among our staunchest and best Protestants." He longed for the time when a common alliance for the extension of the Gospel should remove from among Christians all dissensions and imperfections.

**PRINCES RISBOROUGH, BUCKS.**—Opening services in connection with a Free Baptist church were held on last Tuesday and Wednesday. On Tuesday the popular minister of Camden-road Chapel, London, the Rev. F. Tucker, B.A., preached two sermons. On Wednesday, after 250 of the friends had partaken

of a social tea, a public meeting was held. Mr. W. W. Page, of Aylesbury, presided, and addresses were given by the Rev. G. M. Inglis, of Watlington, Oxon, pastor of a free church there; the Rev. J. Thorpe, of Wendover; the Rev. B. Bond, of Chinnor (Congregationalist); the Rev. J. Hiron, of High Wycombe; and the pastor of the new church, the Rev. W. Morris. The site for the chapel, which is of iron, was presented by Mr. T. R. Parsons. The pastor's stipend has been guaranteed upon the weekly offering principle.

**PROPOSED CONGREGATIONAL UNION FOR WALES.**—At the annual assembly of the Congregational Churches of Montgomeryshire, held at Llanfyllin, June 14th and 15th, 1870, the following amongst other resolutions was unanimously agreed upon:—"That this conference, in accordance with a resolution passed by this association at Newtown, in 1863, warmly approves of the proposal for establishing a Congregational Union for Wales, rejoices that this proposal has been approved also by an influential conference held this week at Merthyr, submits the matter for further consideration to the large assembly which is to meet at Swansea in July next, and deposes the Rev. D. Rowlands, B.A., Welshpool, chairman for the year; the Rev. D. Evans, Llanbryn-mair, secretary, and Mr. John Griffiths, (Gohebydd), to express the sentiments of this conference, and confer with the brethren in that assembly."

**HASTINGS.**—On Tuesday, June 14th, the Rev. Charles J. C. New, of Cheshunt College, was recognized as co-pastor of the church assembling in Robertson-street Chapel, Hastings, in connection with the Rev. James Griffin. In the morning the devotional exercises were conducted by the Rev. Halley Stewart and other ministers of the town and neighbourhood. The introductory discourse on the Constitution of Congregational Churches was delivered by the Rev. Andrew Reed, B.A., of St. Leonard's. The usual questions were asked by the Rev. R. Hamilton, of Brighton. The recognition prayer was offered by the Rev. James Griffin; and the charge to the minister was given by the Rev. H. Allon, of Islington. After this service a cold collation was provided, at which a letter was read from the Rev. Dr. Reynolds, President of Cheshunt College, expressing regret at his unavoidable absence, and affectionate and hearty sympathy with the engagements of the day. In the evening, owing to the sudden indisposition of the Rev. Samuel Martin, of Westminster, who was announced to preach, the Rev. John Kennedy, A.M., of Stepney, preached the sermon to the people.

**BISHOP MAGEE ON LAY PREACHING.**—The Bishop of Peterborough believes strongly in the right and duty of the Church of England to avail herself of lay agency, in subordination of course to the regular clergy. In setting apart a gentleman the other day to the revived office of reader, the bishop remarked:—"The laity had other rights and duties beside that of merely dealing with the finances of the Church and the social work of the parish. The laity had the function of teaching. It was a great mistake to suppose that the work of teaching was confined to the clergy. There were functions reserved to the clergy, but that was not one. In the parish church the appointed pastor should alone preach to the congregation from the pulpit, clothed with authority to do so; but outside the church there were places where the labours of an evangelist layman were very desirable. It was within the province of any layman to hold cottage lectures, and expound the Scriptures, and to preach to the laity. That was the right and duty of every Christian layman, and it was a right which the Church had not denied to them. More than that, the layman had an undoubted right to lead the prayers of his fellow-worshippers either by extempore prayer or by the use of portions of the Book of Common Prayer. Not in the parish church, where the public ministrations were confined to the clergy, but in the parish church itself, laymen should be reminded that they could discharge a very important office, and be very helpful to an overburdened clergyman by reading the lessons."

**RELIGIOUS DESTITUTION.**—The Bishop of Manchester presided on Tuesday in the Free Trade Hall, Manchester, at a meeting whose object was to raise funds for the purchase of the Tabernacle, Chorlton-upon-Medlock, as the centre of the operations of the Working Men's Evangelistic Mission. His lordship said it was a deplorable fact that so many working men and their families, in large towns, lived outside of religious ministrations. He had been struck with the circumstance during the last three weeks that the three or four thousand young people whom he had confirmed belonged almost exclusively to the respectable, well-to-do classes. That was a token that his church was not reaching effectually the class for whom the Gospel was originally designed. If Christianity was not to become a scoff, Christians must ascertain in what respect their machinery lacked power to do its work. With such a state of things around him, he could not stand coldly by and criticise each agency that came before him. If any agency was in earnest to extend the kingdom of God, he wished it success. The Bishop proceeded to explain the object of the mission, which, he said, was not to form a congregation, but to draw in men and women, and pass them on to churches, or chapels, if they preferred the latter. He cautioned the promoters of the movement against excitement and revivalist enthusiasm, and said that the rock ahead of which, above all, they must beware, was sectarianism.

**OPEN AIR MISSION.**—The seventeenth annual meeting of this society was held on Tuesday, June 14th, in Regent's Park College, under the presidency of Lord Shaftesbury. The report was read by Mr.

John Macgregor, Hon. Secretary, and the balance-sheet by Mr. G. Kirkham, secretary. Speeches were afterwards delivered by the Rev. Dr. Angus, Principal of the College; the Rev. Dr. Brook, minister of Bloomsbury Chapel; the Rev. Donald Fraser, Presbyterian minister, Marylebone; and the Rev. John Gritton, Secretary of the Lord's Day Observance Society. The report showed that the income has been 652l., expenditure 624l., and that there remained a balance in hand of 28l. In addition to promoting street-preaching, the agents of the mission (all of whom are unpaid) visited 143 races, fairs, and other special gatherings. 511,000 tracts had been distributed. The unfairness of the authorities in prohibiting preaching in the parks, while the Sunday bands were allowed, was strongly protested against. Lord Shaftesbury showed his interest in the work of the mission, by leaving for a time the House of Lords during the debate on the Irish Land Bill, in order to attend the meeting. The annual sermon was preached on the following day in Trinity Church, Marylebone, by the Rev. William Cadman, the rector.

**NEW CONGREGATIONAL CHAPEL, WILMCOTE.**—On Monday, the 6th inst., the foundation-stone of a new chapel was laid at Wilmcote, near Stratford-on-Avon. The Rev. J. Scott James, minister elect of the Independent Church, Stratford-on-Avon, presided. The Rev. W. F. Callaway, of Birmingham, offered prayer, and Mr. Harwood, the missionary labouring in the district, gave an account of the origin and progress of the work. Mr. Baylis, of Wilmcote, then laid the foundation-stone, and the Rev. Dr. Simon, president of Spring Hill Cottage, Birmingham, delivered a very appropriate and eloquent address. Other ministers took part in the ceremony. At the conclusion of the service the congregation adjourned to a large tent which had been erected in an adjoining field, where as many as four or five hundred sat down to tea. After tea a public meeting was held in the tent, at which the Rev. J. Scott James presided. The Rev. W. F. Callaway, of Birmingham, the Rev. Dr. Simon, the Rev. F. S. Attenborough, and W. Robertson, of Leamington, the Rev. G. Shaw, of Warwick, and other gentlemen, addressed the meeting. The total cost of the church will be about 500l. (including the purchase of the ground), more than half of which has been already contributed. One interesting circumstance connected with this movement is the heartiness with which the people of the village, who are nearly all labourers, have thrown themselves into the work. They have dug out the foundation of the chapel, and have contributed nearly 70l. towards the cost of the erection. The treasurers are Mr. Fred. Winter, of Stratford-on-Avon, and Mr. Baylis, of Wilmcote, by either of whom contributions will be gratefully acknowledged. The contributions laid on the foundation-stone amount to about 20l.

**BRIGHTON.**—The memorial stone of the Congregational church now building at the corner of Clifton and Dyke roads, Brighton, was laid on the afternoon of Wednesday, June 1st. The devotional service was conducted by ministers of the town; the Rev. Messrs. Foyster, Figgis, M.A., and Hamilton, Mr. Hamilton offering the dedication prayer. The stone was laid by Messrs. J. Wright and G. F. Tippet, deacons of the congregation, liberal donors to the work, and devoted helpers therein. The Rev. J. Stuchbery, of Cuckfield, in the absence of the Rev. V. Pryce from indisposition, spoke on the principles and doctrines generally held by Congregationalists; and the pastor of the congregation, the Rev. H. Quick, gave a brief history of the movement that had led to the service of that day. They were indebted under God for the ground on which they then stood to the sagacity and foresight of the late Rev. J. N. Goulty, who purchased it in 1859 and held it until 1864, when Mr. S. Morley, M.P., Mr. Joshua Wilson, of Tunbridge Wells, and Mr. H. Hounsom, of Brighton, came to his help, jointly paid the purchase money and interest, and held it for the purpose intended. In 1867 the great increase in the neighbourhood called for further action, and an iron church was put on the ground, and in October of that year was opened for public worship, under the direction of a committee composed of ministers and laymen of the other congregations in the town, Mr. Morley paying half the cost. In 1868 proposals were made to the Rev. H. Quick to take charge of the infant congregation, which he accepted, and entered on his duties in January, 1869. The above-named three gentlemen then transferred their responsibility to the congregation, generously sacrificing the accumulated interest, which amounted to nearly 400l. A building fund was opened in the early part of this year, which has now reached, chiefly by the contributions of the infant congregation, the sum of 3,100l. On the day of laying the stone 1,221l. were paid into the treasurer's hands, making a total of 1,573l. already paid. The church will be Byzantine in style and oval in form, seating about 1,000 persons, with a gallery, and is expected to be ready for occupation by November next. The estimated cost is 6,000l.

**MR. LEWIS, M.P. FOR DEVONPORT, AND THE WESLEYANS.**—On Whit-Monday the foundation-stone of a new Wesleyan Chapel was laid at Noss, near Plymouth. For some years past the service of that body has been conducted in a small building, capable of holding scarcely a hundred people, and seeing this, Mr. Lewis gave the site on which a new chapel, capable of holding nearly two hundred persons, is to be erected, and also contributed the sum of 50l. towards the building fund. In the course of his speech on the occasion referred to he said:—"You owe me no kind of thanks whatever for this trifling gift of a small piece of land, when I know perfectly well that there is such a very large number of Wesleyans in this parish. I very much wish that this site had



been more eligible than it is, but it is known to many of those present that the soil of this parish and the distribution of it is not entirely in my hands, and, therefore, after much difficulty and much deliberation, we have given you the very best site we could get. On this site, then, such as it is, I hope that many who now hear my voice, and their successors after them, will worship the common God and Father of us all after those rites which are most congenial to their own consciences; and, if I may venture to say so, I hope there will be something more than this—that what seems to me of more importance than even the mere act of worship, however devout—namely, that they will show the sincerity of their convictions by the uprightness of their conduct, by their affection for their fellow men and women, and last, but not least, by their kindness and their forbearance towards others who differ from them. Ladies and gentlemen, the time, as it seems to me, is fast coming—and I am reminded by the very last expression that has fallen from my lips, that this expression of opinion of mine ought to be given, as, indeed, it is given, without the slightest feeling of illwill towards those who conscientiously differ from us—but it seems to me that the time is fast approaching when all religious denominations will have to lean for their support upon that which does now and for ever must form the surest basis for all true religion—voluntary effort. Now, what the voluntary effort of Wesleyans has done will be told in the history, not only of Wales and of Devonshire, of Cornwall, and the whole United Kingdom, but it will be told to posterity in the histories of the colonies, and the United States, where the Methodists are by far the most numerous of all denominations, and where they include amongst their most zealous and affectionate sons no less a person than the President of the United States. And although here you may be working in a smaller theatre, if I may so say, and in a humbler sphere, yet I am quite sure that the zeal and the voluntary effort of the Wesleyans will never be relaxed." Mr. Lewis is a member of the Church of England.

**THE CHRISTIAN COMMUNITY.**—The ninety-eighth annual meeting of this society took place on Monday at the Town Hall, Shoreditch. The chair was occupied by Major-General Burrows. After singing and prayer by the Rev. T. Peckston, M.A., chaplain of Bethnal-green Workhouse, the secretary, Mr. J. Atkinson, then read extracts from the annual report, from which we gather that the society is unsectarian in character, the objects being the ministering of religious instruction and visitation of those who either cannot, or will not, attend the ordinary means of Christian worship, such as those in workhouses, refuges, mission-rooms, lodging-houses, tents, and in the open air, &c. The workhouses under visitation are Clerkenwell, St. Luke's, Shoreditch, St. George's-in-the-East, Bethnal-green, and Holborn, having an average of 5,000 persons in them, and in which treats have been also given during the winter. About 2,000 persons are visited in some of the lodging-houses at Spitalfields, in addition to the open-air services there; and here two mission-rooms have been opened, and free teas and breakfasts also given. The work in the open air, too, has been very extensive. The mission-room, Flemming-street, Hoxton, and Tottenham-square mission, are still carried on, and the Female Refuge at Cambridge-heath, Hackney, is well visited. The work was summarised as follows:—There are 140 members; 9,026 services have been held, 10,020 addresses delivered; there were about 314,370 hearers (including open air), and 172,100 tracts, &c., were distributed. Carried on in six workhouses, with 125 wards and halls, thirty-six lodging houses, three mission-rooms, one refuge, one tent, and sixteen open-air stations. These services include, weekly, two mothers' meetings, three Bible-classes, two Sunday-schools, one children's meeting, one Band of Hope, two temperance meetings, two experience meetings, six prayer-meetings, besides a monthly conference and a Sunday-morning breakfast meeting for the members. The financial secretary then detailed to the meeting the receipts and expenditure of the past year, and submitted a balance-sheet, which showed that an immense amount of work is performed at a comparatively slight cost, notwithstanding which the income of the society is not sufficient to carry on the work so efficiently as could be wished. Several resolutions were moved and adopted by the Revs. T. Peckston, E. Cough, S. Bardsley, F. W. Briggs, W. Tyler, F. Hellett, and T. B. Smithies, Esq. In responding to a vote of thanks, the chairman said he thought the "Christian Community" were working in a way which no other society worked, and were accomplishing great results. This society had been established by John Wesley, and they were all proud to own such a man as Wesley to be a fellow-countryman. The chairman went on to speak of the good which he knew the "Community" had accomplished, and reminded the meeting that the members did all their work gratuitously. (Hear, hear.)

## Correspondence.

### NONCONFORMISTS AND THE CENSUS OF 1871.

To the Editor of the Nonconformist.

SIR,—In your last issue, under "Ecclesiastical Notes," in refuting a statement in the *Guardian* that Nonconformist places of worship have decreased in number since the census of 1851, you allege that the apparent decline is attributable in part to the non-registration of many chapels. This may in some degree be correct, but it fails to explain the case. The assumption of the

*Guardian* is based upon a total misapprehension of the facts. I have before me a copy of the return made to the House of Commons, dated 22nd February, 1853, wherein it is shown that from the passing of the Toleration Act to 1st July, 1853, 54,804 Nonconformist places of worship had been registered at General or at Quarter Session, in the Bishops' or in the Archdeacons' Courts.

From forty-three archdeaconries—four counties and upwards of 250 cities and boroughs, returns of "no registry" were received. It is probable that in some localities the Civil, and in others the Ecclesiastical Courts, were exclusively resorted to. The laxity with which these records were kept show that a considerable addition to the 54,804 should be made to obtain an approximate estimate of the strength of Nonconformity during the past century and a-half.

At the census of 1851 there were 20,400 places of worship not belonging to the Established Church. Of these 17,000 were separate buildings, by which is understood buildings set apart wholly for public worship.

Since the passing of the Act 15 & 16 Vict. c. 86 (in 1852), there have been certified, and on the register at the 31st December last, 17,589 places of worship. Allowing for the few chapels certified under this and subsequent statutes, which had been previously registered at the Sessions or Bishops' Courts, also for the buildings existing at the census of 1851 and since disused, there still remains a large number to be added to, and not deducted from the 20,400 as the writer in the *Guardian* hastily concludes.

His mistake arose from confusing the facts at 1851, as shown by the census, with the returns made to the Registrar-General since July 1853.

If the ecclesiastical authorities will allow the Government to obtain at the census of 1871 returns similar to those at the census of 1851, I think the results will rather surprise the readers of the *Guardian*.

I am, &c.,

JOHN SHOVELLER.

Hampstead, June 18, 1870.

### THE RELIGIOUS DIFFICULTIES IN STATE EDUCATION INSURMOUNTABLE.

To the Editor of the Nonconformist.

SIR,—It is a matter of some regret to see some of the advocates of State religious education so eager to gain their object at the cost of principles which are obviously just, and which they know are deemed sacred by a large portion of their fellow subjects. And it is somewhat surprising to note the apparent ease with which many Nonconformists fancy the religious difficulties, necessarily connected with such a scheme of education, can be solved. As these difficulties cannot be surmounted with a due regard for common justice, and the spiritual nature of the Christian religion, will you permit me in your columns briefly to point this out?

Many contend that these difficulties could be overcome if in State-supported schools the Bible were taught without a sectarian bias. But how is this possible? To whichever of the denominations a teacher belongs, he surely must have some leanings towards its views of the contents of Scripture, else why has he given to it his preference? and these leanings cannot but in some manner and measure show themselves in his expositions of sacred truth. It would be a phenomenon if a man could be found who honestly taught the Bible without giving to his instructions the colouring of his own mind; and what is that but teaching with a sectarian bias?

But even if it were possible that the Bible could be taught without a sectarian bias in State-supported schools, it must, to be fairly and efficiently taught, have pious men to teach it. No man whose soul is not in sympathy with its spiritual elements can do its truths justice. Are Governments or school boards, then, qualified to judge of a teacher's piety? Unless they be composed of spiritual men they are not fit for the task. And the chances are that in all such bodies there will be too many men not of this stamp. The possession of piety by teachers must then be left to chance; and therefore the fair and efficient teaching of the Bible must be left to chance also.

But granting that the Bible may be taught by many pious teachers in schools supported at the public cost, yet if the Protestant version of it be used therein, it would be an act of injustice to tax Roman Catholics for the teaching of it, because they have to it religious objections. Or if the Douay version be taught in any schools at the public expense, it would be equally unjust to tax Protestants for the teaching of a version against which they have as strong religious objections. And the taxing of Jews to pay for the teaching in either version, of the New Testament, to which they religiously object, would be an act of injustice to them.

Nor would it mend the matter to have in State-supported schools the Bible read without exposition, because the minds of the children would still be brought into contact with renderings of Divine truth objected to by some portions of the nation, and regarded as "quarrelsome fables" by other sections of it; and hence it would be an injustice to compel them to pay for such readings.

It is thus utterly impossible to have religious instruction or reading given at the public expense in any school without imparting to it a sectarian bias; also running the risk of having it unfairly and heartlessly

communicated, and inflicting a wrong on the conscience-rights of some part of the community. The only way to avoid these evils is to limit the teaching in all State-maintained schools to secular matters, and leave parents and the several churches to impart voluntarily the religious element in the education of the young.

I am, Sir, yours faithfully,

GEO. S. INGRAM.

Richmond, June, 1870.

### THE LATE BRISTOL PETITION.

(From the *Bristol Gazette*.)

The petition against the return of Mr. E. S. Robinson for Bristol has been decided, and the result is that, on a legal point, the learned judges of the Court of Common Pleas have held the election to be a bad one, and declared the seat void. We have no intention, of course, of questioning the correctness of the decision; it only shows how different is now the law respecting Parliamentary elections to that which obtained but a year or two ago. Not one charge of real or constructive bribery at the election itself was proved, or attempted to be proved, against Mr. Robinson or any one of his agents. Of the hundreds of glaring and flagrant cases of wholesale corruption, which the Conservative Working Men's Association had alleged they could, and would, prove against our junior member, all they could establish to the satisfaction of the learned judge who heard the petition was that, prior to the test ballot between the three Liberal candidates, a too-zealous partisan expended a few pounds towards securing votes at that ballot for Mr. Robinson. And this, it must be remembered, was done without the knowledge or sanction of Mr. Robinson, and, in fact, in direct opposition to his express and repeated injunctions. We have no desire to excuse the conduct of the individual through whose folly Mr. Robinson has lost the seat he so well won and would so worthily have occupied, but it is plain that person acted in ignorance of the strict and little-known provisions of the present law, and thought that, in attempting to secure a few votes for Mr. Robinson at the preliminary test ballot, there was no danger of his bringing the candidate he wished to support to the best of his power, within the provisions of the Bribery and Corruption at Elections Prevention Act. He was in error, and the result of his mistake and folly is, that Mr. Robinson is no longer a member of the Commons House of Parliament.

Mr. Robinson is not the sort of man to need or much care for comfort or sympathy in the vexatious position in which, through no fault of his own, he finds himself placed. But, if anything were wanted to lessen the natural regret he must feel, he would find it in the untarnished honour with which, for a while, he retires into comparatively private life. The learned Baron who tried the petition; the judges who decided the point reserved; the leading members of both the Liberal and Conservative parties of Bristol, are alike in the assurance of their conviction that, to Mr. Robinson himself, no cognisance of, or share in, the improper proceedings which took place prior to the Test Ballot can be imputed, and that as for the real struggle fought between himself and Mr. S. V. Hare, there never was a Parliamentary election in our city conducted in a purer and more good-tempered manner. During his candidature and his brief stay in the House of Commons Mr. Robinson has added, if that were possible, to the esteem and regard in which he is held by all classes of his fellow-citizens, and though deprived for a while of the seat he had won, he will find that when the fitting time comes for him again to seek a seat in Parliament as one of the members for Bristol, her people will not have forgotten how gallantly he bore himself in the fight; how manfully he accepted reverse, and how well and truly he afterwards threw himself into the contest on behalf of the cause and principles he had been deprived of the privilege of representing. Of all the many and favourable aspects in which Mr. Robinson has presented himself before his fellow-citizens, he never, in our opinion, showed to greater advantage than he did last Monday night, when he appeared on the platform before the large gathering of the Liberal party at the Colston Hall, and in an address, devoid of one bitter word, one resentful or acrimonious expression, advocated the claims on the constituency of his former rival, Mr. Hodgson.

**THE THUNDERSTORM.**—The long drought was brought to a close on Thursday evening by a heavy thunderstorm. The lightning during some hours was intensely blue, and occasionally there was a terrific crash of thunder. The rain has cooled the air and freshened the fields and gardens, but the quantity which fell was not great. The storm lasted from eight o'clock till daylight on Friday, but it only rained at intervals. At Liverpool it rained nearly all day Thursday, and the disturbed electrical condition of the atmosphere interrupted the working of the telegraphs so much as to cause serious inconvenience to the newspapers, whose intelligence from London was much delayed. The fall of rain was copious in the northern, eastern, midland, and southern counties. About five o'clock on Thursday night, during the thunderstorm which then prevailed, a woman, named Mrs. Atkinson, was struck dead by a flash of lightning at Hamswell, near Gainsborough. She sat at tea in her own house at the time. A man who was sitting at the table had his arm greatly scorched.



## Parliamentary Intelligence.

## HOUSE OF LORDS.

## THE IRISH LAND BILL.

The adjourned debate on the second reading of this bill was resumed on Thursday by Lord CAIRNS, who challenged various statements made by the Ministerial speakers on the previous night. Premising that the objections to Mr. Bright's clause were rather those of policy than of principle, he asked how the Government were to prevent subletting, and what was to be the condition of the property during the thirty-five years in which the Government would be the mortgagees? Two excrecences in the bill would require modification—the provision regarding the law of distress, and the manner in which notices to quit were dealt with. After much elaborate criticism of the cardinal principles of the measure, he expressed his belief that the tendency of the bill would be to raise rents throughout Ireland, and to lead to the consolidation of farms. Among the points requiring amendment were the power given to the tenant to drop from one scale to a lower one, the necessity of replacing the thirty-one years' lease by one of twenty-one years, the clauses relative to consore, and the building of labourers' cottages. These amendments, however, might be made without neutralising any of the cardinal principles of the bill.

Lord HALIFAX went over the salient features of the bill, contending that they were substantially fair and just, and expressed his satisfaction that by the concurrence of both sides there was at length a prospect of the removal of a blot on the legislative character of Parliament.

Earl GREY argued unfavourably of the operation of the bill, complaining that it gave no additional facilities for making contracts, that it would tend to discourage improvements by interfering with the free action both of landlord and tenant, and that it would promote litigation. Still, their Lordships had no alternative but to pass the bill, leaving the responsibility with the Government.

Lord ATHLUNNEY, as an Irish landlord, found nothing in the bill subversive of the fair rights of property, and warned their Lordships of the danger of throwing the question again into the seething caldron of Irish politics.

The Earl of DESER defined the nominal principle of the bill to be compensation to the tenant for the disturbance of his holding, and examined the grounds on which this claim was made. With reference to enforcing kindness by Act of Parliament, he declared that if he had to judge between landlords who had carried out harsh evictions and those who had allowed their estates to become pauper warrens, he should say that the misjudged kindness of the latter class had been the worse policy for the public interest. If he believed the operation of the bill would be to continue in perpetuity the small holdings of from fourteen to fifteen acres, he should regard it as one of unmitigated mischief, believing, as he did, that the only hope for Ireland was in the consolidation of farms which should give the occupier a reasonable hope of a comfortable subsistence. But, although the bill appeared to be brought forward to maintain the small tenants in their farms, he adduced various moral and economical considerations to justify the prediction that the ultimate result would be in exactly the opposite direction. The chief merit of the bill was that it would destroy the delusion among a certain class of Irish tenants that the land belonged to the man who occupied it. He was not sanguine enough to believe that the Land Bill would put an end to an agitation which had been so eminently successful. He even warned their Lordships that another agitation still more troublesome would follow that which had demanded tenant-right. He had, however, this strong reason for supporting the bill—that, all real grievances being now removed, men of all classes and parties in England and Scotland would unite in defending English Government in Ireland.

The Duke of ARGYLL offered reasons for the conclusion to which he had come—that the bill was necessary and just in itself, that it did not interfere unduly with the rights of property, and that it was fair and just to the people of Ireland.

The Duke of ABERCORN concurred in the principle of discouraging arbitrary and capricious evictions, and therefore assented to the second reading, but pointed out that the machinery of the bill was in many points highly objectionable and required amendment.

On Friday (the High Court of Justice Bill having been read a third time and passed) the debate on the Irish Land Bill was resumed by Lord LURCAN, who earnestly supported it, while Lord DUNSMY denounced it as an intolerable invasion of the rights of property. Lord GREVILLE, as an Irish landlord, thanked the Government for the clause which compensates the tenant for disturbance of occupation. Lord LAIRNEY objected to the bill as a measure for creating discord in Ireland and exterminating the small tenantry. Lord LICHFIELD expressed a hope that the bill would be passed with as little delay and with as few material amendments as possible. Lord CLANCARTY denounced the bill as one of pains and penalties against the landlords of Ireland, who had done nothing to deserve it. He concurred in the main object of the bill—the prevention of capricious eviction—but hoped material amendments would be made in committee. Lord POWERSCOURT supported the bill. Lord PORTARLINGTON believed it contained many mischievous provisions which would require amendment in committee. Lord LANSDOWNE, speak-

ing as an Irish proprietor, called upon their Lordships to pass a just and generous bill, which would be accepted by Ireland in a similar spirit.

The Earl of CAIRNARVON criticised the admissions made by the members of the Government in the course of the debate, but admitted that the bill might be supported out of consideration for the Irish landlords, the interests of the empire, and the interest of Ireland herself. He hoped that the bill would do by law in Ireland what was done by custom and kindly feeling in England, otherwise legislation of this kind was of a retrograde description. After pointing out the defects of the measure, he warned their Lordships that if the bill altered the status of the Irish landlords their power and influence would be transferred to the Roman Catholic clergy. If Ireland wished to recover her prosperity, it could only be done by obedience to the law and constituted authority.

The LORD CHANCELLOR vigorously replied to the objections urged against the bill, which he defended upon the ground that it was founded upon the highest respect for the rights of property, and was in harmony with every recognised principle of law and of immutable justice. He congratulated their Lordships upon the almost universal testimony of those who had taken part in the debate that the bill did no more than was already done by every good landlord. If the bill was substantially changed in a landlord sense, and if it failed to pacify Ireland, it would do more harm than good. If, on the other hand, however, the bill was allowed to have its full and due effect, it would show how earnestly the people of England desired to place the people of Ireland on the same footing of peace and tranquillity with themselves.

Lord ORANMORE's amendment, that the bill be read a second time that day three months, was not pressed, and the bill was read a second time without a division.

Their Lordships adjourned at twenty minutes past twelve o'clock.

## THE MOTHER COUNTRY AND THE COLONIES.

On Monday evening Lord RUSSELL called attention to the relations between the Mother Country and the colonies. He took this step from no want of confidence in the Government, and adverted to the changes made of late years in our naval armaments and plan of military enlistment, asserting it to be our duty to take the best means of maintaining our colonial empire and strengthening the allegiance of the colonies to the mother country. After briefly alluding to the affairs of New Zealand, he expressed his regret at the rumoured withdrawal of the British garrison from Quebec, relating a personal anecdote of the Duke of Wellington to prove that this security ought not to be lightly parted with, and that to hand over the fortress of Quebec to be garrisoned by the Canadian Militia was a dangerous experiment. He contrasted the state of the colonies when the present Government came into office with the feeling provoked by the coldness and repugnance they had exhibited when the colonies asked for any assistance. The colonies were proud of their connection with the mother country, and it would be a great evil and a crime to weaken their attachment. He moved that a commission be appointed to inquire into the means best fitted to guarantee the security of the Queen's dominions.

Lord NORTHBROOK, denying that the Government in any manner desired the severance of the ties between Great Britain and her colonies, pointed out that successive Governments and Parliaments had laid down the principle that colonists enjoying constitutional government were bound to a great extent to undertake their own defence. At the time of the confederation of the American Colonies the colonists were distinctly informed by Mr. Cardwell that the maintenance of a garrison at Halifax was all that the Imperial Government could do in the Government could do in the way of military defence in time of peace. At present there were three battalions of infantry and five batteries of artillery at Quebec, and it was intended that one battalion of infantry and one battery of artillery should remain there during the whole of the present financial year. There would afterwards be kept up one battalion of infantry and one battery of artillery at Halifax. After explaining the assistance given by the Imperial Government in money, fortifications, and munitions of war towards the defence of the Canadian Dominion, and the numbers and organisation of the Canadian Militia, he pointed out the necessity of a greater concentration of troops at home for the security of the empire, and in order that proper relief might be given to regiments serving abroad. The scope of the inquiry was too gigantic for any commission, and the motion was also objectionable as trenching on the responsibility of the Executive.

Lord GREY said that the motion was nothing short of a proposal to put the Government of the country into commission. At the same time, the principles laid down by successive Colonial Secretaries must necessarily lead to the dissolution of our colonial empire. The time had now arrived for defining the relations between the colonies and the mother country, especially in regard to commercial policy and waste lands. He feared the policy of Government would lead to another Caffre war, and hoped that the whole subject of our colonial relations would undergo very careful consideration on the part of the Government.

Lord GRANVILLE referred with great satisfaction to the gallant manner in which the Canadians had routed the Fenian invaders, and maintained that the withdrawal of British troops would teach the colonies to create an army for their defence, which our troops would find ready in time of war. After

noticing some of the topics alluded to by Lord GREY, he appealed to Lord RUSSELL not to press his motion.

The motion was then withdrawn, and their Lordships adjourned at eight o'clock.

## HOUSE OF COMMONS.

## REPRESENTATION OF MINORITIES.

At the day sitting on Monday, Mr. HARDCASTLE moved the second reading of his bill for repealing the minority clause of the Reform Act of 1867. Disclaiming all party motives—more particularly as the effect of the clause was decidedly in favour of the Liberal party—he based his objections to it on the vexation and irritation it caused, on its limited application, and on its practical failure. He described it as a dodge for giving the preponderance to a minority under certain circumstances; and he also condemned it as a step towards Mr. Harle's scheme, which he held to be an ingenious impossibility.

Mr. COLLINS met the bill by moving "the previous question," contending, in an historical retrospect of the Reform Bills introduced since 1832, that "three-member or unicorn constituencies," not the representation of minorities, were the real novelty, and that the House had always set its face against giving more than two votes to individual electors.

Mr. GLADSTONE gave a cordial individual support to the bill; but distinctly intimated that it was not to be made a Cabinet—any more than it was a party—question. He reminded the House that the minority clauses were adopted by a House of Commons, the majority of which did not conceal their disapproval of them, and, referring to the circumstance that many of their supporters looked upon their enactment as the introduction of the thin end of the wedge, he asked them whether experience had not convinced them that it was a wedge which was never likely to be driven home.

Mr. MORRISON supported the minority clauses on the ground that they secured to the electors a greater latitude of choice. Their provisions were only a step towards a greater reform, which must ultimately be carried out, and it was the duty of all true Liberals to defend them against attack. Mr. JOHN HARDY approved of them because they prevented a single political party monopolising the seats in large boroughs. Sir G. GREY's opposition to the bill was founded mainly upon the extreme inexpediency of attempting to repeal provisions which were introduced into the Reform Act of 1867 by arrangement between the two Houses, without any pressing or urgent necessity. But beyond this he expressed a general opinion in favour of the direct representation of minorities in large constituencies. Mr. WALTER protested against the premature reopening of this isolated question at the present moment, for his experience as a Boundary Commissioner, which had exposed to him the rotten parts of our system of borough representation, convinced him that a redistribution of seats could not long be delayed. Mr. GRAHAM justified the reopening on this question at the present time on the ground that it was not settled in a satisfactory manner, or after proper deliberation, in the year 1867. Mr. Newdegate, Mr. Buxton, Mr. Fawcett, and Mr. Rathbone alike opposed the bill. Mr. DISRAELI did not attempt to disguise from the House that his own feelings were not in favour of these "refined and fantastic arrangements for the representation of minorities," preferring what in agricultural language he described as "the custom of the country"; but, having regard to the circumstances under which the minority clauses were introduced into the Reform Act, and the short time which has elapsed since that measure became law, he recommended the House not to read this bill a second time.

The result of the division on the "previous question" was a tie, 181 voting in each lobby, and the SPEAKER decided with the ayes—i.e., that the "question be now put." A second division was then taken, and the bill was thrown out by a majority of eight—183 to 175.

The House adjourned at six o'clock.

## ELEMENTARY EDUCATION BILL.

On Thursday, on the order for going into committee on this bill, after a large number of petitions for and against the bill had been presented,

Mr. GLADSTONE interposed, saying that the natural interest, warming into eagerness, which the House and the country felt with reference to the measure, had caused the notice paper to be charged and loaded with a number of motions, all of which expressed alternative and different methods of proceeding with regard to questions bearing upon religion, but all of which it was not possible, according to the forms of the House, to bring under consideration upon equal terms. It had therefore, appeared to the Government that it would be for the convenience of the House if, before a motion was made by way of proposing a substitute for the motion that the Speaker do leave the chair, they should declare their general views and intentions with regard to these very important portions of the bill. The Government had thought it their duty to reserve to themselves the advantage of consideration for as long a time as was accorded them by the interval between the second reading and the committee on this bill, because every day which has passed had multiplied the expression of the opinion and the feeling of the country, and all these manifestations added something to the materials upon which they had to legislate. It was



quite true that expressions of opinion and feeling might still be declared to be very incomplete. There were very large and powerful bodies, of great influence in this country, who could not be overlooked in legislating on such a question as elementary education, and which up to the present time had made but very partial expressions of their views. But though it was the duty of the Government at the proper time to take its part, and not to shrink from its part, in considering how to settle the question, they concluded they had better wait till the bill was about to go into committee, and then frankly explain the view they took on the matters principally in dispute, so as to lay before the House at once the terms and the mode on which they hoped it might be possible to legislate on this great subject during the present session. There were many parties and sections of parties in Parliament and in the country who might be strong enough to postpone or prevent legislation, but nothing except a general disposition to make sacrifices of cherished preferences for the purpose of arriving at a common result could enable them successfully to go through a work so difficult as that before them, but which, difficult as it was, they felt themselves pledged to in honour and in character, and likewise by that greatest of all obligations which bound them to consult in everything the highest welfare of the country. With regard to the motion of Mr. Vernon Harcourt, which was the only motion which can be brought directly to issue on the present occasion, the Government were not able to accede to it. Indeed, they could not explain its terms.

We do not know what, in the language of the law, undenominational and sectarian instruction mean. We know very well that the practical judgment and spirit of Christianity, combined with common sense, might succeed in a vast number of cases—probably in the enormous majority—in avoiding points of controversy in the work of communicating religious instruction to children. But the whole essence of that process lies in its voluntary character. If you lay down rules, you must provide those who administer the law with the means of compulsion. You must do one of two things—either constitute a new religious code by the authority of Parliament by a process of excoisition or amputation, or you must do that which appears to me to be more objectionable, though perhaps not so difficult—you must set up, as seems to be the fashion elsewhere, a living authority which, with the sanction and in the name of Parliament will, from time to time, when appealed to, draw the lines and definitions of Divine truth on behalf of the children. Now, we are not prepared to enter into this thorny and tangled wilderness; at least, until some one shall succeed in cutting through the waste a path such as we are unable to discern.

The right hon. gentleman then gave a sketch of the bill, and admitted that their views as to leaving much to local discretion had not been realised.

Looking specifically to the objects of the bill, I think I may say that there are three principal points which have reference to the question of religious feeling. It is in the first place, urged that the Conscience Clause gives insufficient protection. In the second place, comes the objection which is so strongly urged by the Nonconformists in this country, that it is not right, as some go so far as to contend, that any funds which proceed from taxation, whether general or local, should be made applicable to purposes of religious instruction; others, while not going quite so far, maintain that the funds of the entire community, whether general or local, ought not to be made so applicable in cases where either many or some persons might disapprove such application, and feel that it constituted a grievance. The third objection, and perhaps the weightiest, is that the free choice which we propose to give local boards would create discord in those boards, and the announcement that such discord would be likely to arise is to us a very great obstacle, because the prediction is one which is likely to fulfil itself. If the prevailing opinion among the communities who are to elect these Boards prognosticates animosity and contention as the result of a measure entitling them to discuss and settle many questions bearing on religion, and if then you still proceed to force such boards, with such constitutions and such powers, upon these districts, we may be pretty sure that we are going the way to defeat the beneficial action of our own measure, because it will be felt that the action of this measure cannot be efficacious, nor, in a larger sense, widely beneficial unless it also be pacific and satisfactory to the public sense and opinion of local communities. This last and greatest objection turned, of course, upon the two points—first, that we proposed a discretion with regard to religious teaching in the rate-founded schools, limited by no condition except that of the conscience clause; and, secondly, that, with respect to the voluntary schools outside the circle of those founded upon the rate, we referred it wholly to the discretion of the local boards to give or withhold aid from those schools. And now as to the mode in which we propose to treat these objections. In the first place, as regards the insufficiency of the conscience clause, that, I hope, in principle we have adequately met by the condition of the time-table. The time-table clause which we propose has its origin in our admission of the necessity that something of that kind is required to give working efficacy to the principle of the conscience clause. The very best conscience clause that can be devised in terms may be to a great extent neutralised where there is a disposition to neutralise it, unless it be also further guarded by some conditions as to time. We therefore propose a time-table conscience clause, founded on the double principle of entire freedom in the matter of religious instruction—although the time for that instruction must necessarily be circumscribed—and an entire freedom on the part of the parents corresponding with the freedom of the teacher to teach. Then we come to the second objection—that, namely, to the levying of public funds from public taxation of any kind for purposes of religious instruction, or to the overlooking of the scruples of a minority in respect of the application of these funds for such a purpose. And here it cannot but be observed that the situation is a very peculiar one. On the one hand there is a very strong and vivid opinion among a large and active part of the community that the

safe course in a matter of national education is to limit the application of public funds to secular instruction. That is the principle upon which our Privy Council system has always been founded, because, although it may be said that you have deviated from the rigour of that system in permitting inspection with regard to religious results, yet it has been always seen that the amount of public aid has left a large void to be supplied by private benevolence, and this it is which supplies the means of religious instruction. I apprehend it is perfectly clear that if education throughout the country had been, or were to become, a matter of secular instruction only, the sources of private benevolence would at once be dried up, not from any want of appreciation of secular instruction or aversion to it, but because it would be said that that was a matter with which public authority was quite competent to deal, and if the instruction were only secular, voluntary contributions would entirely disappear. It is now proposed by some that we should meet this objection by limiting the application of the public rate to secular instruction alone, and there is no doubt that that is the logical result of the particular objection I have mentioned. Nor do I refer to that logical result with any horror, because I do not think that by itself it implies the slightest disrespect to religious teaching or any wish to prevent or obstruct such teaching. I think it is compatible, not, indeed, with the finding of the means of religious teaching from public sources, but with every freedom and facility outside the actual application of the rate, for giving religious teaching to those who are the subjects of secular instruction from the rate, and even in such near conjunction with the secular instruction that, practically, no inconvenience need be felt and no separation need be preserved. But, however logical this conclusion, I am bound to say—pronouncing upon it a most impartial judgment, and endeavouring to come to the consideration of the question with a perfect integrity of purpose, and with that abnegation of mere personal preferences which I have presumed to recommend to others as the only solution of our difficulties—I do not think this conclusion would be agreeable to the general prevailing sense of the country. It is true that the country has a right to expect, if it chooses, that its Parliament should be logical, while there is no corresponding right on the part of Parliament with regard to the country. If I may presume to criticise its proceedings, the country has been far from logical upon the subject of education, for multitudes of those who have felt the expediency of limiting the rate to purposes strictly secular, and the difficulty of discovering another course, yet have felt such a reluctance and have combined with other bodies of people in showing such reluctance to the severance of religious instruction by public authority from other instruction, that they have proposed a variety of plans which it is perhaps difficult to reconcile with the strictest rules of consistency, but which, nevertheless, indicate the strong, and, I believe, the decided prevailing sense of the English nation. (Hear, hear.) Some have given effect to this feeling by recommending that the Local Board should have a discretion to introduce the reading of the Holy Scriptures into the schools, but to do nothing else; and I observe that there are those who are so oppressed with the difficulty between their rigid, abstract, voluntary principles and their desire to give religious colour to education, that they maintain, and I think very perilously maintain, that the reading of the Bible is not a religious but a secular exercise. Now, I do not speak with any disrespect of the reading of the Bible. A reverent reading of the Bible may be a most valuable thing, but I cannot agree with those who think that, if it is done in the manner in which it ought to be done, it is to be regarded as a secular exercise. I only refer to this as indicating the difficulties which people have felt in resolving the problems attending this question. Some, going a little farther, have said that we might do what was done in Ireland—endeavour to form a body of extracts from the Bible, and allow instruction to be given from that volume of extracts. I won't dwell upon that proposal, because it has not attracted much attention or support, and although that plan was attempted in Ireland with the best possible intentions and the greatest authority to start it on its way, it cannot be said to have succeeded in that country, because, practically, Scriptural extracts, though originally read as well as the Bible, have passed out of use in the National Schools of Ireland. Then came the plan of Bible reading, with a faculty for expounding the Bible, limited by terms such as those which my hon. and learned friend (Mr. Vernon Harcourt) proposes we should use, and as to which I have briefly stated the reasons why we could not adopt this proposition. Last came the proposition placed on the paper in the name of Mr. Cowper-Temple, who, if it were in his power to do so by the forms of the House, would confine the scope of the amendment to rate-founded schools, shutting out the rate-aided schools, and who invited them to leave out all the words after "schools" in the amendment, for the purpose of inserting the words "hereafter established by means of local rates, no catechism or religious formulary which is distinctive of any particular denomination shall be taught."

My right hon. friend, I suppose, like others, has felt how desirable it was, on the one hand, to make these schools widely and, if possible, universally accessible—at least not to frighten them from their door, by the ostentatious exhibition of any peculiar symbol, those who might otherwise be disposed to enter—and, on the other hand, to maintain in its essence and substance the power of religious education. All the projects which I have thus briefly enumerated are projects proposed to be introduced into the bill as modes of limiting the discretion of the local boards. Nobody has proposed to take away that discretion absolutely and entirely, I mean with regard to rate-founded schools. It is free to the local board at this moment by the bill to found schools perfectly secular, but no one, I think has said, "Tell the board to confine itself to schools absolutely secular." What is a school absolutely secular? Not one which merely compels the application of the rate to secular instruction, but one which shuts the doors of the school-house and withholds the aid of the schoolmaster from any religious instruction within the walls of the school building at any time whatever. (Hear, hear.) I want to point out how essential it is to proceed in this measure not by endeavouring to give effect to any abstract and inflexible opinion, but to allow conflicting considerations to meet and equitably to modify one

another. I beg those who have objected so much, and to some extent fairly, to the unlimited discretion of local boards with respect to religion, to observe that it is impossible absolutely to get rid of that discretion, for even supposing we adopted the motion of my hon. friend, the member for Merthyr Tydvil, there would still remain the question, which might become a question of religious discord, whether religious teaching was to be permitted in the school building at times other than the school hours fixed for secular instruction, and whether, if given at all, it might or might not be given by the master, he acting as the servant of the board, on the application of the parent. Therefore I take it for granted we cannot wholly get rid of this discretion of the local boards, and the real question is what limitation it is desirable to impose upon them.

Mr. Cowper-Temple's plan would very greatly narrow the field of religious instruction, and it would still remain open to the local school boards to confine the rate to secular instruction. But he thought the proposal of the member for South Hants would meet the prevailing view; and that it was the most equitable manner in which, while imposing a certain limitation upon the discretion of local boards, they could on the one hand bring together the conflicting opinions of various parties, and, on the other, if not wholly get rid of what must be called denominational controversies, yet in a very great degree abate their acrimony and diminish their range, besides, in a large number of cases, abrogating them altogether. He now came to the case of rate-aided schools:—

The voluntary schools contain every variety of full denominational teaching; they raise in the broadest form whatever controversy may be connected with the subject; and they raise controversy especially in connection with one portion of the community, whose case is the most difficult to deal with, whose case is also one which demands justice at our hands, and which cannot be overlooked—I mean the case of the Roman Catholics, who may be said to form five per cent. of the entire population. I believe they assume that the proportion is higher; I take it at that. But that proportion by no means represents the share they ought to have in the operation of this bill, because they are massed together in the great towns, and probably a tenth, an eighth, or even a sixth of the educational destitution sought to be relieved is that of the children of Roman Catholic parents. Of course, the fact that they would claim full denominational education in their schools would in many cases provoke acrimony at the local boards when the question had to be decided whether or not they should give aid out of the rates to denominational schools. It would be quite idle to propose that the denominational schools should be required by the local boards to abandon their denominational character; and if that is so, on the other hand we feel that whatever objection applies to the free exercise of discretion by local boards in the case of the rate-founded schools, applies in an enhanced degree and with augmented force in the case of rate-aided schools. There is another point of view from which it is right to contemplate this part of the question, and it adds great force to the considerations on which I have been dwelling. It is this:—What sort of assistance is it that the local board may be enabled to give to these rate-aided schools? If persons are to be encouraged to expend their own resources by the prospect of public aid, it is perfectly plain that the public aid, of which the prospect is held out to them, ought to have something like permanence attached to it. I do not mean from generation to generation, but from year to year. It ought to carry the same sort of confidence as to its continuance as has been carried by the annual votes of this House of sums disbursed by the Privy Council. How could the local board give aid under these conditions? A local board might with the utmost sincerity and good faith vote assistance to local schools by a majority attained after a contested election, but who could secure the continuance of it? The fluctuating and unstable character which must attach to any assistance given by a local board out of the rates to voluntary schools has some prominently under our notice, and appears to me to be a consideration of the utmost importance in any attempt to bring about a practical settlement of this question. There are two modes in which this difficulty may be met, but, unfortunately, in removing that particular objection, we encounter others still more formidable. We may either forbid or compel a local board to aid voluntary schools, but if we forbid them and make them leave voluntary schools, as they are, dependent on the modicum of aid which they now obtain from the Privy Council, that would not be consistent with the view with which this bill was brought forward, and it would not fulfil that engagement under which all along we have admitted ourselves to lie—namely, that of giving fair terms to voluntary schools, so as to enable them to lend to us all the aid they are capable of lending in the accomplishment of this great work, in which there is plenty for us all to do. Therefore, as our sole measure for dealing with that part of the case, we cannot forbid the local boards to give aid to voluntary schools, because the promoters of those schools would be liable, equally with others, to contribute to the rate, and, contributing to it, to aid and found schools to compete with and beat down the school for which they were paying out of their own private resources. That is a state of things we do not desire to bring about, and cannot be responsible for. Then, would it do to compel the boards to aid voluntary schools? We might give schools which communicated an effective secular education, and which adopted a time-table conscience clause, a right to draw a limited amount from the rates, carefully limiting and defining that amount so that in no case when added to the grant of the Privy Council it should come up to the full value of the secular instruction given; but we cannot conceal that even that form of drawing from the rate, although it was done at the discretion of the local board, might embarrass the operation of a measure of this kind, for if payment were made out of the rates, as to which the ratepayers as such were not consulted, and over which they had no control, it might become a cause of discontent and exasperation. As our desire is to avoid bringing such feelings into activity in the inauguration of this great and important measure, we should not think it wise and desirable to ask Parliament to invest a voluntary school with an absolute claim on the rate.

But if they separated altogether the tie between the



local board and the voluntary schools, they must fulfil the engagements they had already entered into with the voluntary schools.

We all along held out, and I think in every scheme of education that has been propounded it has been held out, to the promoters of voluntary schools, that in the competition with rate schools they should receive some assistance towards lightening the burden of their expenditure. What we propose is this—that in lieu of the mode now inserted in the bill, of giving this augmentation from public sources to the means available for secular education in voluntary schools, the amount of that augmentation shall be drawn from the Exchequer instead of from rates. (Hear, hear.) We do not accomplish this object so much by positive provisions in the Act of Parliament as by negative changes. It would be carried out principally by a multiplication of the Orders in Council. The Government have considered the objections which have been taken to unlimited assistance to voluntary schools, and we are of opinion that whether that assistance be received from rates or from the Privy Council it should be less than the cost to the ratepayers of establishing a secular school. We think that an addition to the grant taken, as a *maximum*, at fifty per cent. would be fully sufficient. (Hear, hear.) I do not know whether the House is aware of the computations generally current as to the expenses of schools, and the contributions to them. I believe that none of those computations can be said to be exact, but speaking roughly, it is said that the expense of educating a child in an efficient secular school is 80s., of which it may be said one-third is now provided by the Privy Council, one-third from voluntary sources, and one-third by payments from the children. We propose to add one-half of a third to the third already given by the Privy Council, and with such an augmentation, I don't think there would be any reason for complaint. (Hear, hear.) Whatever the Privy Council may do, I think it is clear that no more can be given to the voluntary than is to be given to the rated schools.

Some changes in the body of the bill would be necessary if the proposition to which he had just referred should be adopted by the committee.

It will be necessary to change the 84th clause, which provides the assistance to be given from the Exchequer to secular schools in case the rate should exceed 3d. in the pound, because the relief to the rates by this plan would be so considerable that, in fact, the rate would never come to 3d. I think it will be necessary to lay down as a rule that none of the assistance given by the Exchequer to schools, whether voluntary or rated, shall be in the way of building grants. The building of schools is the easiest of all the efforts made by the promoters. Their great difficulty is the maintenance of the schools; and when we give liberal assistance to the maintenance, I think we may fairly leave to the locality the cost of the building. Another point of much interest is what is called "the year's grace." That is mixed up with various matters of a complex nature; but I think there is a great desire that the system of rated schools by which local deficiencies are to be supplied should be brought into operation as soon as possible—(Hear, hear)—and I believe it may be found that the adoption of the provision to which I have recently referred will make it possible that only a shorter time than that year will intervene before the rating portion of the bill is brought into operation. In order that the House may fully understand our propositions, I will repeat them. (Hear, hear.) We propose to in substance adopt the proposal of my right hon. friend the member for South Hampshire with regard to the late founded schools. We propose that a time-table conscience clause shall cover all schools whatever receiving any description of aid, whether from rates or from the Privy Council. We propose that local boards shall cease to have any connection with or relation to voluntary schools, and that these schools, so far as respects public aid, shall only stand in relation to the Privy Council; we propose that the contribution of the Privy Council towards the annual charge of schools shall be augmented in such a manner as to afford an increased amount of support to the local schools, whether voluntary or rated. That increase or amount of support would vary in detail according to the different heads under which it would be given. It is not necessary for me to refer to them separately, but the augmentation would be within a maximum of 50 per cent. It might not be so much; but taking it at about that amount, I think if our propositions be accepted to we may fairly require the promoters of voluntary schools to supply from their own resources and the peace of the children what, with the grant from the Exchequer, will enable them to perfectly well stand in competition with the rated schools. (Hear, hear.) I need scarcely say that our plan would not have any effect on the estimates of the present year, though they must be considered in connection with future rates. The changes in the body of the bill consequent on the adoption of our propositions would be very slight. They would be in the 14th, 22nd, 23rd, and 83rd clauses.

Finally, having promised to reconsider how the year of grace could be abridged, Mr. Gladstone concluded as he began, by earnestly appealing to all parties to sink minor differences and personal pledges for the sake of passing the bill this year.

Mr. DISRAELI animadverted severely on the unprecedented and unexpected proceeding of the Minister. He had come down prepared to support the Government Bill, but the statement just made converted this into an entirely new bill. Taking it for granted, after Mr. Gladstone's speech, that our national education was to be religious, and that no time was to be wasted in barren discussions about secular education, Mr. Disraeli professed himself unable to see how religious education was to be secured if the changes sketched out were to be made in the bill, and he drew an amusing picture of the result of creating "a new sacerdotal class" in the persons of the schoolmasters of the country, and of giving them a monopoly of the religious education. Before Mr. Cowper-Temple's amendment (of which he caustically criticised the phraseology) was accepted, the House ought to have some exposition of its character and results, but the Government, by the course they had taken, had placed the House in a difficulty as to deciding on it. Though Mr. Gladstone, in a speech of an hour and a half, had not

wasted a word (a compliment which the House by its cheers seemed to take as meant ironically), he confessed himself utterly incompetent precisely to understand or to decide off-hand on his complicated statement. Anxious as he was that the bill should be passed, if possible, this year, a sham bill which avoided the difficulties by loose phrases, would be worse than no bill. On the whole, therefore, Mr. Disraeli recommended that the bill should be committed *pro forma* and reprinted, and that the House should have some days allowed to consider it in its new form.

Mr. VERNON HARCOURT shared Mr. Disraeli's inability to comprehend the Prime Minister's statement, and moved the adjournment of the debate. As far, however, as he understood it, the House had a new bill before it; and he objected to Mr. Cowper-Temple's amendment that it would do nothing, and to the severance of the local boards from the voluntary schools, that it would free them entirely from the principle of compulsion.

Mr. DIXON seconded the amendment, wishing for delay, lest in the heat and surprise of the moment words might be used unjust to the Government, which would be repented of hereafter.

An adjournment was also urged by Lord SANDON and Mr. LIDDELL, who were disposed to think that the new scheme might be an improvement, and by Mr. COWPER-TEMPLE, who raised a laugh by expressing his opinion that the Government had taken a statesmanlike course. Mr. W. E. FORSTER consented to an adjournment. The bill was eventually committed *pro forma*, and ordered to be reprinted with amendments, on the understanding that the debate will be resumed on Monday.

#### EXTRADITION BILL.

The ATTORNEY-GENERAL moved the second reading of the Extradition Bill, which empowers Her Majesty to conclude treaties for extradition of criminals under certain safeguards, without the necessity of coming to Parliament on each occasion. It is founded on the recommendations of a select committee, and Mr. BOUVERIE, its chairman, bore testimony to the skill with which they had been carried out. Mr. DICKINSON, Mr. M'CULLAGH TORRENS, and Mr. WHEELHOUSE criticised some of the details, and the bill was read a second time.

Some time was occupied in the discussion of the report on the Customs and Inland Revenue Bill. Mr. ALDERMAN LAWRENCE renewed his attack on the house-tax, and moved three clauses containing reductions and exemptions. These were all rejected on a division by 68 to 35.

The second reading of the bill for the Disfranchisement of Sligo and Cachel was moved by the SOLICITOR-GENERAL for IRELAND, who in support of it narrated at length from the Commissioners' reports the electoral misdeeds of these two corrupt boroughs. Colonel FRENCH, supported by Mr. D. O'CONNOR and Mr. WATERS, undertook the defence of Sligo, insisting that the prevalence there of corrupt practices had not been made out, and Mr. RAIKES on the same side urged that while Youghal was left untouched it was unfair to extinguish Sligo and Cachel. Mr. M. GUEST made a spirited defence of his borough, Youghal, and the Attorney-General and Mr. COLLINS supported the bill. On a division, the second reading was carried by 158 to 23.

Sir R. PALMER brought in a bill to amend the law as to the investment in real securities of trust funds held for public and charitable purposes, and Mr. C. FORSTER also brought in a bill to amend the Irish Party Procession Act.

The House adjourned at a quarter to one o'clock.

#### SUPPLY.

At Friday morning's sitting the Civil Service Estimates were considered, and several votes, including those for the Houses of Lords and Commons, Treasury, Home, Foreign, and Colonial Offices, the Privy Council, and the Board of Trade, were considered.

The Sligo and Cachel Disfranchisement Bill was passed through committee.

#### UNEMPLOYED LABOUR.

At the evening sitting, Mr. M'CULLAGH TORRENS moved a resolution declaring the opinion of the House that the continued want of employment among those who live by wage labour in many of the great towns of the kingdom calls for its special consideration as to the best means of remedying the same without delay. In support of the motion, Mr. TORRENS spent a long time in describing the destitute condition of great masses of the labouring population in London and the large provincial towns, illustrating his narrative by copious extracts from the letters of clergymen and others. In general terms, Mr. TORRENS said all he asked from Parliament was to extend to the distressed working classes a boon corresponding to that which was now being offered to Ireland, and the particular remedy he proposed was emigration to our own colonies, which he asked the Government to facilitate by providing third-class emigrant ships which would carry working men across the Atlantic for about 3l. per head.

Lord O. HAMILTON seconded the motion, and declared himself strongly in favour of a comprehensive scheme of emigration.

Mr. GOSCHEN, after some stringent animadversions on the responsibility Mr. TORRENS had incurred in asking the House to provide a remedy for want of employment, with no more practical suggestion than emigration, took issue in the broadest and most unreserved manner with the picture Mr. TORRENS had drawn of the destitution of the country, and to controvert it he went at length through the present circumstances of the principal trades of the kingdom in the main centres of industry, reading extracts from Poor Law and Factory Inspectors, and other

authorities, and gathering them all into the general conclusion that trade is rapidly reviving and work increasing. In further confirmation of the improving condition of the working classes, he referred to the increase in their consumption of tax-paying articles, and in the production of exported articles, in the rise of savings-banks deposits, and in the rapid improvement of revenue, which in the last quarter amounted to over half a million. He dealt next with the details of Mr. TORRENS' emigration scheme, on which he cast some mild ridicule, as vague and impracticable. Turning to the general policy of the motion, he denied that over-population led to pauperism, instancing the United States and the Australian colonies, which had the same evil to complain of; and he maintained that we had been more successful than other countries in dealing with the controversies between labour and capital. Mr. GOSCHEN had no aversion to voluntary emigration, but he exhorted the House rather to assist the Government in removing the causes which handicapped the workman at home in his competition with foreign countries, to diminish the burden of Imperial and local taxation, to improve the poor laws, and to establish a comprehensive system of education. He concluded an effective and loudly applauded speech by protesting energetically against a resort to extraordinary measures such as those suggested by Mr. TORRENS, preferring to trust rather to the recuperative energy of the country and the enterprising spirit of the people.

Mr. HORNEY made a lively attack on the optimistic speech of Sir T. Bazley a few weeks ago on the French Treaty, and maintained that trade in Lancashire was not improving. Mr. PHASE and Mr. FOTHERGILL, on the other hand, confirmed Mr. GOSCHEN's statements as to the coal and iron trade in Durham and South Wales. Mr. NEWDEGATE and Sir J. LAWRENCE supported the motion, the latter arguing that the revival of trade had made no impression on metropolitan pauperism. On the motion of Mr. W. H. SMITH, the debate was adjourned.

#### CLERICAL DISABILITIES BILL.

Mr. HERBERT (about one o'clock) moved that the House go into committee on this bill, which was met by a proposal from Mr. CROSS to adjourn the debate on account of the lateness of the hour. To this course the honourable member for Oldham refused to assent, and upon a division he defeated the motion by a majority of more than two to one—99 to 47. Mr. B. HOPE then moved that the bill should be referred to a select committee, with a view to the material alteration of its provisions; but almost as soon as he sat down sight was lost of his proposal and of his arguments. Mr. A. GUEST moved the adjournment of the House, and upon this question of that of the adjournment of the debate—which, according to the requirement of the forms of the House, were alternated on with the other—no less than half a score more divisions were taken. In vain did Mr. BRUCE, Mr. BOUVERIE, and other hon. members urge now one side now the other to give way. Each party was confident in its own strength and resolution, and for nearly three hours the struggle was carried on with unflinching pertinacity. There was but little debate, and hardly any discussion of the provisions of the measure. Short, sharp remonstrances, accusations of factionism from the members of the majority, and charges of tyranny from the minority, made up the staple of what was said; and in the intervals between this exchange of reproaches the members marched in and out of the House as mechanically as though their motions were directed by clockwork. As soon as the numbers of one division had been announced, some member of the opposition rose to move the adjournment of the debate or of the House as the case might be. There was a short interlude of charge and retort, and then the House was cleared and the division taken, only to be succeeded by a repetition of the motion, a reiteration of the half-anxious discussion, and a renewal of the process of enumeration. After the first three or four divisions, the numbers of the Opposition fell to 24, and five successive times they were announced at that figure, the strength of the supporters of the bill, or rather of the opponents of the adjournment, sinking meanwhile from 99 to 69, to 68, and finally to 66. At last the friends of delay could muster only 21 individuals. As all these had either moved or seconded motions for adjournments, no similar proposal could, according to the ruling of the Speaker, be made by any of them, and the work of obstruction was at an end. Under these circumstances the House was allowed to go to a division upon Mr. HOPE's proposal to refer the bill to a select committee. This was rejected by a majority of 55—70 to 15. The House formally went into committee, but Sir O. O'LOUGHLIN, who took the chair in the absence of Mr. DODSON, was immediately ordered to report progress, and the sitting of the House, which commenced at two o'clock on Friday afternoon, was closed at a quarter before four o'clock on Saturday morning.

On Monday Mr. W. JOHNSTON gave notice that on the second reading of the Processions (Ireland) Bill, he should move that it be read a second time that day three months.

Mr. AYRTON informed Lord E. Cecil that questions had arisen of a very complicated character, which would take some time to solve, in relation to the new courts of law, which it was desirable to solve before the plans could be agreed on and produced.

In reply to Mr. BRODRICK, Mr. GOSCHEN stated that it was too late to bring in a general measure for the suppression of vagrancy, but it might be possible for the Government to bring in a bill of four or five clauses for the purpose of remedying it to some extent.

In reply to Mr. PELL, Mr. FORSTER said that the 84th



clause of the Education Bill, which proposed to limit the school rate, was struck out of the present bill. On account of the increased Parliamentary vote to the voluntary schools, there was no probability of the rate for the public elementary schools exceeding 3d. in the pound.

In reply to Dr. Playfair, Mr. W. E. FORSTER said that for reasons which would be explained in the debate it was not thought necessary now by the Government to preserve what had been called "the year of grace," now that it was proposed by Mr. GLADSTONE to make an additional grant, and consequently as soon as the bill became law it would come into operation. It would have come into operation at once under any circumstance; but the difference was that whereas now as well as before there would be an immediate inquiry in order to find out where there was a deficiency, as soon as the deficiency was ascertained it would be for the Educational Department of the Privy Council to order that it should be supplied.

In reply to Lord R. Montagu, Mr. GLADSTONE said that the description which he gave the other evening of the competition between the board schools and the voluntary schools applied only to the bill as it then existed, and the alteration which the Government proposed, though it did not entirely remove that competition, greatly mitigated it, and very much reduced the burden.

The SPEAKER informed the House that, subject to its pleasure, his presence was required on Wednesday (this day) at Oxford, where it was proposed to confer on him an honorary degree. Mr. GLADSTONE, in moving, and Mr. DISRAELI in seconding, the motion, that Mr. Dodson take the chair in the Speaker's absence, congratulated the Speaker in the name of the House on the honour about to be conferred on him.

The Notice Paper showed a formidable array of thirty-six orders of the day, and over a score of questions; but the greater part of the sitting was occupied by the first order.

#### THE ELEMENTARY EDUCATION BILL.

On the motion for going into committee on this bill,

Mr. HENRY RICHARD rose to move the amendment of which he had given notice, expressing his great regret to lead the opposition to so important a measure. For one he felt bound to come to the discussion of the question in a spirit of the utmost forbearance, candour, and conciliation, and to put the most liberal and generous construction upon the intentions and motives of Mr. Forster; and in that spirit he believed the country had examined the Government measure. Undoubtedly surprise, disappointment, and regret were felt by portions of the community at parts of the measure; but even then the Nonconformists had no desire to reject the bill. On the contrary, they were prepared to make concessions which led them, as it appeared to him, to the very verge of inconsistency with their own professed principles; but as this had been done under the influence of pure and patriotic motives, although he did not agree with them he dare not censure them. But with every disposition to concede there were certain portions of the bill which it was felt impossible for them to accept, and which, indeed, had been rejected with almost absolute unanimity by all bodies of Nonconformists. Even then they were most anxious that some means should be found of enabling them to give the Government measure a substantial support, and on that ground it was that some of them listened with intense anxiety to the statement made by the Prime Minister on Thursday, in the hope that he might be able to offer some modifications of the bill which would have absolved them from the necessity of opposing it any longer, and would have enabled them to give it their unqualified and cordial support. He was obliged to say that he for one was wholly disappointed with the new scheme. Far from removing the objections which they entertained to the former bill, it added others which were in some respects still more formidable. As the bill originally stood there was the possibility of amending it, so that the existing denominational schools might, without having any violence or injustice done to them, have become absorbed and incorporated with a real system of national education; but the new scheme might be described as a measure for making the education of the people of England universally and for ever denominational—(Hear, hear)—or, if he might use the language of an article which appeared in the *Times* of Saturday, "We are landed, therefore, in this wonderful conclusion:—The agitation of the last two or three months has been one continued protest against the spread of denominational education, and the bill, as amended and re-amended, promises to assist what the voice of the nation rejects." He was not going to indulge in any disparaging observations in reference to denominational schools, which had rendered such valuable service in times past to popular education, and he entirely repelled and repudiated as ungenerous and ungrateful the imputation sometimes made that the churches had stood in the way of the education of the people. The very reverse of this was the truth, for long before the State woke up to a sense of its duty in this respect—if, indeed, it was the duty of the State, which he, for one, gravely doubted—the

religious bodies had been actively at work, and had covered the face of the country with schools in which an education, valuable, if not up to an ideal standard, was offered to the great masses of the population. No feeling of sectarian narrowness should prevent him acknowledging that the clergy of the Church of England were entitled to honourable pre-eminence in this work. Still, it appeared to him that denominational schools ought to be voluntary schools, and as long as they were sustained by the voluntary liberality of their friends, no one had a right to interfere with them. He thought it had come to be generally acknowledged that if we were to have a national system of education it was undesirable it should be a denominational one, and if it was to be saddled upon the general taxation of the country, it became not only undesirable but wholly inadmissible. If the present proposal of the Government were to be carried out, we must, in all fairness and justice, not only continue the grants that are now made, but we must give grants to every denomination that claims them on the same terms. The scheme would then be, what Mr. Cobden once described a similar one to be, a proposal by which everybody should be called upon to pay for the religious teaching of everybody else. As a Nonconformist, he had in *limine* an insurmountable objection to the principle of a scheme like that, for one of the most fundamental and generally received principles of Nonconformity was that it was not right to take money that had been obtained from the general taxation of the country and apply it to the purposes of religious instruction and worship. He would fortify himself by reading two short passages delivered by two distinguished Nonconformists, and members of that House. The President of the Board of Trade, whose absence on this and many other occasions they all had reason to deplore—(Hear, hear)—made a speech in that House in 1847 in a debate raised upon the Minutes of Council of Lord J. Russell's Government. Replying to Mr. Macaulay, who had referred to the agitation created by the Nonconformists against the motion as a clamour out of doors, he said that the Nonconformists objected to a plan by which the Government took the public funds for the purpose of giving salaries and support to the teachers of all religious sects or to one, for to give it to one was as bad as to give it to all. The other passage to which he would refer was taken from a lecture delivered in 1847 by the hon. member for Leeds, than whom no one was more instructed in the principles of Nonconformity. ("Hear, hear," and a laugh.) In that lecture the hon. member remarked that if the Nonconformists received public money for instruction in their schools they would soon be receiving it for teaching religion in their chapels. With regard to the principle now proposed, he had an insurmountable objection to it, for it was the principle of concurrent endowment, and the Church of England was sure to get the lion's share of the money; and this was proposed to be done at a time when a large and powerful section of the clergy of that Church were openly teaching doctrines between which and the doctrines of the Church of Rome the difference was becoming day by day "small by degrees and beautifully less." On Thursday last the Prime Minister said, in reference to the new schools established by local rates, he was prepared to accept the amendment of the right hon. member for South Hampshire, to the effect that no catechism or formulary distinctive of any peculiar religious body should be taught. That amendment, however, would be no protection against those schools becoming purely sectarian schools. (Hear, hear.) Could it be imagined that any one, either among the Dissenting or Church body, would be deterred by such a regulation from teaching anything or everything which he might consider special to his own denomination? (Hear, hear.) Under it, any kind of "ism," from Puseyism to Positivism, might be taught. (Hear, hear.) If the matter was to be left to the discretion of the schoolmasters, then he agreed with the right hon. member for Bucks that there would be created a new sacerdotal class, in whose hands would be entrusted a power which would exercise a great influence on the education of the people for all time to come. (Hear, hear.) But if the local boards were to have the power of checking the schoolmaster, then there would be introduced into those boards an exciting element of animosity and discord. (Hear, hear.) He agreed with the Prime Minister that they could not find a solution of the difficulty in the proposal of the hon. and learned member for Oxford, that there should be religious teaching, but of an unsectarian and undenominational character, for the terms of that proposition were of too vague a character; and though a few Evangelical Churchmen and Nonconformists said they experienced no difficulty in finding some common ground on which they all agreed as to religious doctrines, yet there were other persons to be taken into account, such as Jews and Roman Catholics, whose money it was proposed to take for the support of the schools. If from the religious teaching was taken away whatever was objectionable to any and all of these bodies he did not know what religion would be left at all. (Hear, hear.) Another way of proceeding had been suggested, and that was the Privy Council should by some general instruction lay down what should be considered sectarian and unsectarian teaching; but could the House imagine any Government undertaking such a task? He had the greatest confidence in the unbounded intellectual resources of the Prime Minister, but he should despair of even that right hon. gentleman inventing a new kind of eclectic religion, including everything that was acceptable and excluding everything that was unacceptable to everybody. ("Hear, hear," and laughter.) The solution was not to be

found in that mode of dealing with the question, and therefore he proposed his amendment. He must say for himself that he agreed with the hon. members on both sides of the House that religion was beyond all comparison the most important element in the education of a child, while, at the same time, he could not sympathise in the slightest degree with those who denied every kind of education that was not affirmatively religious, and who endeavoured to brand as profane and godless every kind of knowledge which did not convey theological tenets. How could anything be godless which introduced us into more perfect acquaintance with the works and the ways of the Supreme Creator? (Hear, hear.) What was the great universe but a schoolroom built for us by the great master hand, hung round with glorious pictures calculated to convey to us by either ear or eye a knowledge of His own glorious attributes? Let it not, therefore, be said that to introduce a child to this scene was to give him a godless education. (Hear, hear.) The Bishop of Manchester, in his very able and candid report to the Committee of Council on Education upon education in America, expressed his opinion that it would be going too far to call American education godless or non-religious, seeing that it cultivated the choicest intellectual gifts bestowed by God upon man, and required the exercise of patient attention, industry, and good behaviour, and of respect during the reading of the Holy Scriptures and of Christ's universal prayer. The question before the House was not whether or not religious education was to be given to the children of the people, but how and by whom was that education to be given. (Hear, hear.) He, for one, should not be satisfied with that neutral, colourless, and bloodless kind of religious teaching from which everything distinct and definite had been eliminated. But the question was who was to give it. It was clear that the State could not teach or superintend or direct religious education, because that function did not come within its province. What was the State? That House might almost apply to itself the expression, "*L'Etat c'est moi*." But of what various elements was it composed? Did it consist of such a body of men as would be competent to direct the religious education of the country? It comprised among its members individuals professing every possible variety of opinion prevalent within the Church of England, from those held by Dr. Pusey to those enunciated by Dr. Colenso, those who professed the opinion of the Roman Catholics, Presbyterians, Independents, Baptists, Wesleyans, Jews, infidels, and heretics. ("Hear," and a laugh.) How was it possible, under these circumstances, for them to undertake to provide a system of religious education for the instruction of the people? In his opinion, the State should do its best to give the people a literary and scientific education, while it should leave to the various religious denominations and the country the duty of giving a religious education. But it would be asked whether there was any security that if religious education were not given at the day-schools it would be given at all. The fact was that the religious education at present given in the day-schools was little better than a sham. It was unnecessary for him to go further in support of this statement than to refer to the reports of the Government inspectors into the various schools throughout the country, who one and all reported the system of religious education given at those schools to be most unsatisfactory and inefficient. It was certainly not worth while to struggle for the preservation of such a system of religious education, especially as it had the effect of leading clergymen to believe that the children received ample religious instruction, and therefore prevented them from discharging a duty which otherwise they would be most ready and willing to perform. There were 50,000 ministers of religion of various denominations in this country, the reason for whose existence in that capacity was that they should teach religion. The clergy were aided by nearly 320,000 Sunday-school teachers, and was he, under these circumstances, to be told that if no religious instruction were given in our day-schools the ministers of religion would, in that respect, allow the young of their flocks to be neglected? If schoolmasters were to have entrusted to them the religious education of children, why should not some part of the national endowments set aside for the teachers of religion be devoted to their support? Was he to be told that those who were appointed to the work of teaching religion were to have taken out of their hands by far the most important portion of the population, for he maintained that to instruct the young in religion required, to a greater degree than it was needed in the case of any other class, the utmost skill of the best educated teachers? He was happy to be able to support his argument by the authority of two very distinguished persons. The one was a dignitary of the Church of England, the Dean of Chichester, who, in a pamphlet which he wrote some twenty-two or twenty-three years ago, said that if, in dealing with the question of national education, the State promised that which it was clear it was unable to give, then a prejudice was excited against its proposals. It was evident, he added, that the State could not give a religious education, and that even if such instruction were based on the Bible, difficulties would occur as to the version to be used. If, he went on to say, the State would make provision for literary and secular teaching, calling to their aid Churchmen and Dissenters to complete the education by giving religious instruction, the great objection to many of the schemes which had been proposed would be removed. The other authority to whom he had referred was the late Mr. Cobden, whom the Prime Minister had quoted on a previous evening. Taking up the quotation where the right hon. gentleman had stopped, he found that Mr. Cobden



said that he had not taken up the plan of secular education from any love of it, for that for fifteen years his efforts had been directed to coupling education with religious instruction. He added that owing to the religious discords in this country, he found there were insuperable obstacles in the way of carrying out his views in that respect, and that he had consequently taken refuge in the secular system in sheer despair. (Hear, hear.) Now, it might be said that we had at present no proofs of what the result of secular combined with religious instruction might be, and that where religious instruction was not given in the schools there was some danger of turning out a nation of infidels. But the experiment had been made. The system of religious education had been tried in Prussia, and the religion taught there was of a very dogmatic kind. What had been the result? Why, there was not in Europe, he supposed, a more irreligious nation than the Prussians. His attention had last autumn been called to the fact, which he looked upon as full of significance, that persons who were buried in Berlin were interred without any religious ceremony whatever. In America, on the other hand, all the religious instruction given in the schools was that a chapter of the Bible was read in many of them, and yet he supposed there was not in the world a more religious people than the Americans. ("Hear," and a laugh.) According to the United States census for 1860, there were then in that country 54,000 churches erected wholly by voluntary contributions, and of the estimated value of 171,000,000 dollars. The number of those churches had, he believed, increased fifty per cent., while their value had doubled. The number of sittings was equal to one sitting for every 2½ of the population, and he wished we could say as much for our own country. But be that as it might, the figures which he had quoted furnished, he thought, a pretty conclusive proof that the system of education which prevailed in the United States, from which all positive religious teaching was excluded, had not resulted in turning out a nation of infidels. (Hear, hear.) Why? Why, because the ministers of the various religions had taken care that the instruction given in the day schools should be supplemented by the teaching in their churches, chapels, and Sunday-schools. (Hear, hear.) He for one, he might add, had no fear that in his own country (Wales) the children would be allowed to grow up godless or uninstructed in religion, because religion did not happen to be taught in the day-schools. He therefore commended this proposal to the House. Let the State do what it could; let it develop the faculties and train the intellects of the people, but it should leave the Church of Christ to lead those trained intellects to the knowledge and love of God. By refraining from attempting to bind together two things which could not coalesce, by entrusting to the State the work which it alone could do, and by looking to the religious bodies of this country to take care of the religious education of the young, they would have, he was sure, not only an educated, but also a religious nation, and they would be paying heed to the injunction of One whom most hon. members called their Master, to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He moved "to leave out the word 'that' to the end of the question, in order to insert the words 'the grants to existing denominational schools should not be increased; and that, in any national system of elementary education, the attendance should be everywhere compulsory, and the religious instruction should be supplied by voluntary effort and not out of public funds.'" (Cheers.)

Sir C. W. DILKE, in seconding the amendment, said that if there was any concession to denominational schools in the amended scheme, it was not in the bill, but was to be in next year's grants; and the moment those grants were proposed, they would meet with every variety of opposition. With respect to the Roman Catholic feeling, he knew that the concession to denominationalists went far beyond their expectations. They did not expect their religion to be taught at the expense of the rates, but would gladly accept State-supported literary and scientific education. The Roman Catholics had, in fact, little interest in the success of the bill, as they did not expect, except perhaps in the town of Arundel, to send a single member to any of the local boards. There was no ground for the permissive character of this bill, and if it passed in its present shape, the effect would only be to render the principle of compulsion so unpopular in the country that it would be lost for ever.

Mr. HARDY, while opposing the amendment—which, he pointed out, had no reference to any point in the bill—complained that the new scheme contained no sufficient recognition of the existing schools provided by voluntary efforts, and no security that public assistance would be continued to them. Criticising the details of the last proposal of the Government, Mr. Hardy urged that the religious difficulty was in practice solved in the present schools, and that it had never been raised by the people. It would be impossible to abolish the year of grace, since teachers would not be forthcoming in sufficient numbers for the scheme to be put into operation at once. To the adoption of Mr. Cowper-Temple's amendment he objected that it would throw the religious education of the people into the hands of the schoolmasters, without the security of the creeds and formularies, and the new time-table ought to be left to local regulation. The object of the League, he maintained, was to destroy the present system, for which he argued strongly, asserting that but for the Revised Code it would by this time have made this bill unnecessary. And he challenged the members of the League to show their sincerity by spending some of the 51,000% they had raised for an autumn's

agitation in founding secular schools. As to compulsion, Mr. Hardy insisted that if put in force at all it ought to be universal, but pointed out that it might frequently involve the grossest tyranny.

Mr. MELLY argued that the Government had played into the hands of an extreme section of the Church of England by increasing the Privy Council grant to voluntary schools and severing them from the local boards. The bill as it stood would not settle the question.

(Continued on page 591.)

### Postscript.

Wednesday, June 22nd, 1870.

#### YESTERDAY'S PARLIAMENT.

In the House of Lords, Lord CAIRNS, in moving the second reading of the Married Women's Property Bill, briefly explained its provisions, and instanced some of the undeniable hardships it would redress. The clauses would require amendment, and he should therefore propose to refer the bill to a Select Committee. A lengthened discussion took place, and many of the provisions of the bill were strongly condemned, but eventually the proposal of Lord Cairns was agreed to. The Lord Chancellor's Appellate Jurisdiction Bill was read a third time and passed. Their Lordships adjourned at a quarter to eight o'clock.

#### THE EDUCATION BILL.—ADJOURNED DEBATE.

The House of Commons had a morning sitting to push on the Education Bill. The adjourned debate on Mr. Richard's amendment was resumed by

Mr. MIALLE, who said that however inadequately he might find himself able to express the views he entertained on this question, he still hoped he should not depart in the slightest from that temperate spirit that was exhibited during last night's debate from its commencement to its close. He had never addressed an assembly when he attached more responsibility to the words which he might utter than on that occasion. Undoubtedly the educational question was in a critical position, and from the manner in which it had been brought forward and submitted to the House, it required all the assistance that could be given to it in order to get it through this session, supposing the House was determined it should be proceeded with. (Hear, hear.) He would not lift his finger to prevent the passage of the bill unless he was fully convinced it was not adapted to the necessities and wants of the country, but at the same time he protested most respectfully, but most firmly, against the position in which his right hon. friend and colleague had placed those who had refused to accept, and who still refused to accept, the religious clauses of the bill as finally settled by Government. (Hear, hear.) He did not think it was fair to cast upon those members the whole responsibility of defeating the measure—(cheers)—or of preventing a measure for the education of the people passing this session. (Hear.) There might be something attributable, perhaps, to the measure having been prematurely submitted to the House—(Hear)—and its containing principles which the House and the country could not accept—(Hear, hear)—that had caused this long delay. There had been, as he had said, long delay, and there had also been some mystery; and now when that delay had been got rid of, and that mystery had been cleared up, and the House was informed precisely what amendments the Government would accept, and what they would reject, he thought it was a little hard that his right hon. friend should come down to the House and tell them that the Government had at last reached the limit of concession—(cheers)—and that if they refused to accept those concessions, upon them must be the responsibility of casting out this measure—(Hear, hear)—but he did not think his right hon. friend intended to produce the impression which he believed had been left on the minds of hon. members on that side of the House, that something like moral coercion was to be placed upon them. (Cheers.) He, however, believed that as every hon. member appreciated the importance of the question so he would insist upon coming to a consideration of the measure—a measure that touched some of the most vital and important interests of the empire—with a mind perfectly free from prejudice and fear. At any rate, that was the spirit in which he wished to approach the question. (Hear, hear.) He recognised at once the immense difficulties attaching to the settlement of this question. He did not think it was wise on the part of those who were anxious to pass a measure of that kind to pretend it was not surrounded with difficulties, or that the difficulties were small. What they said on the matter that those difficulties would not in that slightest degree alter the character of the facts. He believed the country had never been better disposed to reconcile their differences upon education than they were at the commencement of this session. (Hear, hear.) They anticipated, as certainly he anticipated, a measure from the Government that would go far towards reconciling the differences between the two sides of the House, and effect a compromise which would allow of a comparatively easy passage through the House of an educational bill. He could see in the Government measure the most studious and

strenuous efforts made to adapt the bill to the supposed wants and tastes of the public mind, but which had produced a strong objection to it, arising from the inherent difficulties of the educational question. The constitution of society in England made it most difficult to propose anything involving mental, intellectual, moral, or religious progress, without exciting on the one hand or the other deep feeling, and sometimes deep prejudices. (Hear, hear.) He did not wish in the slightest degree to add to the difficulties naturally attending the subject, but he regarded himself under something like a solemn obligation. When a measure of this kind had been brought forward he asked himself two questions which must be answered satisfactorily to his own conscience before he should be able to give it his support. In the first place, would the measure that had been introduced, and amended, and re-amended, even after it had passed through committee, be likely to be a permanent settlement of the question? (Cheers.) He did not think there were many hon. members who could suppose for a moment that it could work longer than twenty years without disturbance—(Hear, hear), and if the bill could be described in a few words, he should describe it as a system of denominational schools supplemented by rate-aided schools. (Hear, hear.) But was denominationalism a basis upon which they were likely to build up a system that would last—(Hear, hear)—and that would adapt itself to the wants and wishes of the country, not for the present moment, but for a half or a quarter of a century to come? (Hear, hear.) Denominationalism did not offer a secure basis upon which to rest any enterprise of a moral or religious character. It appeared to him, and he thought the House would agree with him, that from the facts that were continually turning up, the current of religious as distinguished from denominational thought, now ran in the direction of a broader, more liberal, and perhaps a more indistinct doctrinal creed. And it was quite impossible to expect if this system was to be permanent that it could be made so upon the basis of denominational schools. They must also take into consideration the remarkable fact of the position of these denominational schools. After thirty years' trial they knew what they were and what they had done. (Hear, hear.) They had failed to supply the wants of the country. (Cheers, and "No, no.") If they had not, what necessity was there for that bill? (Hear, hear.) They had failed, perhaps, not so much in supplying local wants here, there, or elsewhere; but, taking the country through, the testimony was that both in rural districts and large populous towns the denominational system had failed to reach the evil which the House now wished to remedy. (Hear, hear.) These schools had undoubtedly failed, but not so much in quantity as the quality of the education given in them. His right hon. friend had spoken of the education given in them being poor.

Mr. FORSTER said he did not say they were poor from the quality of the education given them, but that they were poor because the parents of the children were unable to contribute the school pence.

Mr. MIALLE said that if they had failed from the non-attendance of children they had failed to create that interest which a school properly constituted and managed ought to create in this country. (Hear, hear.) For could any one deny that where schools were properly managed they obtained a larger acquisition of scholars than those that were badly managed? Its history had not been such as they ought to have expected, and they ought not now to have to complain that the system had failed from the quality of education given in the schools. They had failed not alone in the secular education given, but also in the manner in which they had communicated religious instruction to the poor. They, however, on that side of the House had never wished that the Government should interfere and destroy those schools which had been created. They had always regarded them as having peculiar claims upon all, because they undertook the work of education when it was most wanted by good and enterprising men. They had supported those schools for the greater part of a century. They had worked hard in connection with them; and with regard to the clergy who had managed them; they had attended to them, and had endeavoured to make them successful with a self-denial and a perseverance that were a credit to human nature, even to human nature sanctified by Christianity. The party to whom he belonged never wished that in any measure brought forward by the Government rate-aided schools should be substituted for them, but what they did expect was that such vitality should be infused into them in order, if possible, to make them perpetual. But what they expected was that rate-aided schools should be placed on such a basis that if the voluntary principle failed, and the existing organisation became a burden to those who conducted them, that they should gradually merge into a sounder and a better system. (Hear, hear.) It was therefore because they found that the tendency of the measure was retrograde instead of forward in that respect that they found it necessary to make their conduct intelligible to the country, to put forward such amendments as were then before the House and the country. (Hear, hear.) He might be asked, and very properly so, suppose these denominational and recognised schools were done away with, how were the scholars to receive religious instruction when the rate-paid schoolmasters were forbidden to impart it? He confessed he had listened with deep surprise at the assertions that had been put forward with reference to that part of the subject. If



any member, especially any Nonconformist member, should doubt whether religion could stand in this country fifty years unless it were taught by the State-paid schoolmaster, he confessed that such a revelation of the want of understanding or appreciation of those principles upon which they had usually acted as Nonconformists would astound him. (Hear, hear.) For his own part, it was because he attached infinite value to religious education that he felt any objection whatever to the employment of a state-paid teacher in religious teaching at schools. A short time ago the hon. member for Sheffield addressed a large meeting on the subject, and, in alluding to the Bible, the hon. gentleman appealed to the audience whether there should be taken from it the Bible—the Bible, the first lessons of which they received at their mothers' knee—and the appeal to an indiscriminate audience brought down a most enthusiastic response. (Hear.) It was not the lessons of the Bible that touched the hearts of those people, but the reminiscences of the mother, her tenderness, her care, her self-denial and womanly guidance throughout the early part of life came fresh over their remembrance. What he wanted was that in regard to their schools and their religious teaching they should have something of the tenderness of a mother's care, that love should be the teacher, for love was the lesson to be taught. He did not believe in teaching Christianity as one taught geography. (Hear, hear.) He did believe in bringing the influence of Christianity to bear upon the formation of the character and the moving of the hearts of young children, such as the gutter children, that were put under teaching in State-paid schools. He did not believe in that being done by the mere formal teaching of lessons, whether through the Bible or otherwise. He did believe in a good man radiating influence, moral and spiritual, from himself, even without opening his lips on the subject of religion. (Hear, hear.) He believed in the example of forbearance, of patience, of self-denial, of truthfulness, of reverence, and of all the Christian virtues, in the course of a teacher's carrying out the functions of his profession; he believed that such a man, even though he were forbidden by the State to open his mouth for the direct instruction of children in religion, would unquestionably exercise a far better, higher, more refining, and more transforming influence upon children than could be exercised by any formal lessons, however good they might be. Unhappily this bill could not secure, and indeed no bill could secure, the teaching of such men. There were men who would doubtless be found active under any system in carrying out the first wishes of their hearts in that respect; but if the House wanted men to rise to the occasion they should leave the matter to the sympathies and the energies of the Christian Church. Depend upon it that so long as they blinded the eyes of society, and led them to suppose that they were teaching religion by means of the schoolmaster to poor miserable little creatures who probably did not understand one word that was addressed to them, so long they would interpose between the religious bodies and that which constituted their proper mission. The religious bodies must organise themselves for that special purpose, and they would do so unless Parliament meddled with their affairs, and pretended to do that by the schoolmaster which could never be done by any but those who had Christian love burning in their hearts. This was the one great mission which was open to women. Under the guidance and direction of the clergy of their respective denominations, ladies might undertake to instil into the minds of those children lessons which they would probably never forget, and exercise over them an influence which would prepare them, at all events, to receive with some degree of susceptibility the truths of divine revelation that might be addressed to them in their after career. He believed that if the State would only undertake to teach that which it could teach, and would leave the religious instruction to be given by those who alone, in his judgment, were competent to give it, the work would be tolerably well done between them. (Hear, hear.) Nothing had ever come out of the House attempting to do that which was naturally beyond its power to accomplish. They had undertaken to teach religion to the great mass of the people, and the people were alienated from Christian institutions. They had undertaken to teach in schools the religious lesson, and they insisted upon that now. What was the consequence? Could they find any distinct traces of the good effects that had been produced by their interposition which would not have been produced supposing they had left the matter entirely to religious bodies? For his own part, he believed that those bodies, when they came to have a clear view of the want of society, would have sufficient of the energy and vitality of religion in them to rise to the occasion, as the right hon. gentleman had said. He believed that in the course of a few years, supposing there were a clear division of duty now made between the state and the religious bodies, they would all recognise the great advantage of the separation, and look back with wonder and surprise to the present hesitation of society to consent to such a separation. Trusting, as he did thoroughly, in the vitality of religion in this country; thinking, as he did, that the spiritual communities in England and Wales would not only show themselves competent to accomplish the end for which they existed in reference to these poor little children; and believing the attempt to mix things which could not properly be mixed would be followed by the same failure as had followed the attempt hitherto; and looking forward, as he did, to the time when this country should educate by state in-

strumentality every one of its people, and when the Christian communities of this country would educate successfully the religious susceptibilities and aspirations of the masses, he gave his cordial assent to the amendment of the hon. member for Merthyr. (Cheers.)

Sir C. B. ADDERLEY opposed the amendment, and argued in favour of restricting as much as possible the area of the religious difficulty, and for avoiding to the utmost interference with the existing schools.

Mr. HARCOURT, agreeing with Mr. Gladstone that logic was of little use in considering the matter, preferred his own illogical settlement, which satisfied most people—viz., unsectarianism—to the illogical settlement proposed by the bill, pure and undiluted denominationalism. He was equally opposed to this last solution and to Mr. Richard's secular education, and the alternative in favour of which he argued was the "discredited and derided" cause of unsectarian religion. Mr. Cowper-Temple's amendment he described as a Whig amendment, pretending to do something, but doing nothing at all. The readiness with which the Opposition had closed with the bargain offered them he satirised as a species of political simony; but he warned them that the Government was not the agent of the Liberal party in this matter, and threatened an annual battle on the education vote.

Mr. COWPER-TEMPLE defended his amendment, showing how it would secure religious education and a better class of schoolmasters, and would give them perfect freedom.

Lord R. MONTAGU denied that the Conservatives had been bribed to support the bill. On the contrary, he argued that they had made many sacrifices for the sake of settling the question, and had received no boon. The effect of the amendment before the House, he asserted, would be to starve the religious schools; and the secular system, he maintained, had utterly failed in the United States.

Mr. O. MORGAN criticised severely the new plan of the Government, and of Mr. Cowper-Temple's share in it he remarked that it would be the easiest thing in the world to teach the most distinctive dogmas—Transubstantiation, Auricular Confession, &c.—under it. In the rural districts the bill would throw education into the hands of the parson and squire, and in Wales, of which he spoke more particularly, it would lead to perpetual conflicts. He argued in favour of secular instruction, which he believed to be the only possible solution.

Mr. M'ARTHUR, who spoke from the Wesleyan point of view, agreed with the amendment in condemning the increase in the denominational grants and in supporting the principle of compulsion. But he objected to the omission of religion from education, and supported Mr. Harcourt's idea of an unsectarian education.

At this point the debate was adjourned, on the motion of Mr. Dixon, until Thursday.

At the evening sitting, the Speaker being absent at the Oxford Commemoration, the Chairman of Committees, Mr. Dobson, took the chair.

#### BISHOPS IN THE HOUSE OF LORDS.

Mr. S. BEAUMONT, in a thin House, brought on his frequently postponed motion for leave to introduce a bill to "relieve the Lords Spiritual (hereafter consecrated) from attendance in Parliament." Their presence in the House of Lords, he argued, was not advantageous to the Church, for there were many Peers who would speak with greater weight and power for the interests of the Church if they were attacked. Neither were the Spiritual Peers useful to the State, for they had always voted against all popular measures. This measure, too, he maintained, was opportune, and, among other proofs of this, he mentioned the Bishops Resignation Bill. A large body of the clergy, particularly in Yorkshire, was anxious that the Bishops should be relegated to their diocesan and ecclesiastical duties; their political position stood in the way of the increase of the Episcopate, and he pointed out that at any time the Crown could call up an eminent prelate to the House of Lords.

Mr. L. KING seconded the motion.

Sir W. LAWSON supported the motion, to which he wished to give an immediate effect, and, anticipating that it would be opposed by the Government, made some satirical observations on its inconsistency on the question of religious equality, and on the union of the two front benches in opposition to kindred propositions. At this time the front Opposition bench had just three tenants, only one of whom was a member of the late Government, and

Mr. GLADSTONE commenced his reply by a good-humoured reference to this fact as a complete disproof of the insinuated complicity. He remarked that it was almost unnecessary to say that the Government opposed the motion, for if they thought the abolition of episcopal peerages necessary, it would have been their duty to undertake the work themselves. As to the form of the motion, he pointed out to its supporters that its prospective operation in reality gave a long lease to the Church of England. He ridiculed the idea of the position and influence of the Bishops depending on their possession of the peerage, and he urged that to dismiss them from the House of Lords would weaken the hold of Parliament and of the external world upon them. In reply to some antiquarian arguments of Mr. L. King, Mr. Gladstone went through the ecclesiastical history of the 16th and 17th

centuries to show that the bishops, though often wrong, had always manifested a spirit of independence. But the imputation of being behind the age, of which it might be hoped they would cure in time; attached not more to the bishops than to the House of Lords generally. The great objection, however, which he offered to the motion was the importance of maintaining the strength of the House of Lords so long as the opinion of the country continued in favour of a Second Chamber, and there could be no more efficacious means than preserving its diversity. Moreover, he pointed out that the bishops, though perhaps not representing the democratic element, were all men appointed on their merits, and that most of them had risen from a comparatively humble origin. Similar demands had been made in past times, but they had all faded away spontaneously, and at present it was quite uncertain whether that would be the fate of this motion, or whether it was the harbinger of a more serious movement.

Mr. BEAUMONT, in his reply, seemed to suggest that his motion would have been met in a different spirit but for the absence of Mr. Bright, whom he designated ostentatiously as "our leader."

The House divided, when the numbers were—

Ayes . . . . . 102

Noes . . . . . 158-56

The announcement of the numbers was received with long and continuous cheers from the Liberal members below the gangway, and with counter-cries from the Opposition.

A discussion, raised by Mr. GILPIN, took place on the unusually late sittings of the House this session, and after some other business the House adjourned at twenty minutes past one o'clock.

#### CHURCH AND STATE IN SWITZERLAND.

In Monday's sitting of the Council of Neuchâtel, a decision was come to by thirty-two against thirty-one votes, in favour of the complete separation between Church and State.

Last night, by command of Her Majesty, a State ball was given at Buckingham Palace. Several hundred representatives of rank and fashion now in the metropolis were present.

The new college at Dulwich was yesterday opened by the Prince of Wales.

The health of the Emperor Napoleon has now so far improved that His Majesty was to leave Paris yesterday for St. Cloud.

Out of a total of 1,144 deaths which took place in Paris last week, 238 were from small-pox.

From Athens we learn that five of the brigands concerned in the late massacre were executed on Monday last.

#### MARK-LANE.—THIS DAY.

The grain-trade at Mark-lane this morning has been rather quiet. The receipts of English produce have been limited, of foreign moderate. The few samples of English wheat on sale have changed hands quietly, at about late rates. As regards foreign qualities the demand has been less active, nevertheless prices have been maintained. Moderate supplies of barley have been on offer. The trade has been firm, at the recent improvement. Malt has been quiet, at late rates. Oats have been in moderate supply and healthy request, at fully previous prices. Beans and peas have been fully as dear, with a moderate inquiry. For flour the demand has been inactive, at the rates previously current.

Two deaths from sunstroke are reported, one in Devon and the other in Cornwall.

An unknown individual has offered to the University of Oxford a prize of 100*l.* for the best essay in confutation of the materialism of the present day.

QUEENSLAND EMIGRATION.—The ship *Flying Cloud* 1,000 tons burden, belonging to Messrs. Jas. Baines, Taylor and Co., has sailed from Liverpool for Queensland. This is the ninety-ninth vessel that has sailed on the land order system of emigration, under the immediate direction of the Queensland Government Office, 32, Charing-cross, London. She contains 888 souls, divided into paying, assisted, and free passengers, and consisting of 181 members of families, 116 single men, ninety-one single females.

THE WEATHER AND THE CROPS.—On the subject of the drought the *Chamber of Agriculture Journal* says:—"It has been hastily inferred that the sudden and severe storm of Thursday and Friday, with its flood of rainfall in many places, may go far to recover the season, and restore pastures and growing crops to a prosperous condition. At least we have heard such surmises on the part of persons who can have no adequate idea of the intensity of this year's drought and the wholesale and irretrievable losses which it has inflicted. The bare pastures cannot now yield more than a flush of grass, which will be ineffectual to protect the sod from baking and burning under a fervid sun in July. The present disastrous grazing season is comparable with that of 1868. Turnips can hardly turn out a fair crop after such an unpropitious season; particularly as they will be very late to the hoe. Mangolds have been saved by the tempest. It is too early at present to pronounce upon the character of the corn crops. As usual in a dry time, our correspondents write promisingly of wheats upon well-farmed loams and upon well-drained clays, and gloomily of wheats upon light soils. We believe that the plant is generally too defective and the straw too short to produce more than an average, even with the most superb weather from this date to harvest time."



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quality." *The British Medical Journal*, March 27, 1869,  
observes:—"Van Houten's extract is admirable. In flavour it  
is perfect," &c., &c. Sample Tins, sufficient for a family, free  
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June, 1870.

W. HEATH, Secretary.

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## The Nonconformist.

WEDNESDAY, JUNE 22, 1870.

#### SUMMARY.

THE long-continued drought, which has  
been hardly less injurious than the dry  
weather of 1868, [was happily mitigated last  
Thursday by a violent thunderstorm, which was  
general throughout the country. Though the  
rain-fall has been considerable, it has been far  
short of the requirements of our farmers.  
There is a very scanty hay crop, and it is past  
redemption, while the aspect of the pastures  
has hardly been altered by the recent shower.  
We may, however, hope that the old proverb  
about drought not producing scarcity may be  
realised with regard to the corn crops. The  
*Chamber of Agriculture Journal* says:—"We  
believe that the plant is generally too defective,  
and the straw too short, to produce more than  
an average, even with the most superb weather  
from this date to harvest time." But if we  
should continue to have cheap bread, dear meat  
is almost inevitable. The weather is, however,  
"most superb" and delightful, and we may as  
well enjoy a period of "sunny bias" without  
gloomy forebodings relative to our food sup-  
plies.

Apart from the dignified discussion of the  
Irish Land Bill, which was read a second time  
on Friday without a division, the House of  
Lords has passed the two great measures of law  
reform, and has accepted the principle of the  
Bill for recognising the right of a married  
woman to acquire property by her own exer-  
tions, mental or bodily, which has so often  
passed the Commons. Though in the hands of  
Lord Cairns, the measure has been hotly  
opposed by other law lords, who will no doubt  
considerably narrow its scope in the Select  
Committee, to which it has been referred. Their  
Lordships have also found time, at the instance  
of Earl Russell, to discuss the relations of the

Mother Country to the Colonies, especially in  
reference to the question of defence. Not a few  
peers strongly object to the settled policy of the  
Government to leave the colonies to themselves,  
and to the relief afforded the taxpayers of Great  
Britain by the withdrawal of troops from our  
dependencies. But Earl Granville and Lord  
Northbrook stand firm to the new policy, and  
Earl Russell withdrew his portentous resolution  
for a commission to inquire into the means best  
fitted to guarantee the security of the Queen's  
dominions.

The Commons are now in the thick of the  
educational controversy. The new amendments  
proposed by Mr. Gladstone on Thursday last  
have, as the *Times* says, landed us in this won-  
derful conclusion:—"The agitation of the last  
two or three months has been one continued  
protest against the spread of denominational  
education, and the Bill as amended and re-  
amended promises to assist what the voice of the  
nation rejects." The Opposition grumble and  
criticise, but do not act, and Mr. Vernon Har-  
court has abandoned the field. There was,  
therefore, a clear course open to Mr. Richard,  
who on Monday night, in an able and forcible  
speech, moved as an amendment to the motion  
for going into Committee that "the grants to  
existing denominational schools should not be  
increased, and that in any national system  
of elementary education the attendance should  
be everywhere compulsory, and the reli-  
gious instruction should be supplied by  
voluntary effort and not out of public funds." During two sittings this resolution has been  
keenly discussed and the debate stands ad-  
journing till to-morrow night. We do not anti-  
cipate a very large minority in favour of the  
principle commended by Mr. Richard, and the  
protest against the Government Bill is greatly  
weakened by the division among the Noncon-  
formist members, some of whom, like Mr. Morley  
and Mr. M'Arthur, are unwilling to place the  
measure in peril, even in its present shape. We  
have yet to see what course Ministers will pur-  
sue when Mr. Richard's amendment has been  
disposed of.

Two questions of theoretical rather than  
pressing practical interest have been disposed  
of during the week. Mr. Hardcastle's proposal  
to abolish the minority clauses of the last Re-  
form Bill was supported by Mr. Gladstone in  
his individual capacity. A tie vote (181  
to 181) was the result, but on a second  
division a majority of eight decided that  
this "fantastic provision," as Mr. Disraeli  
characterised it, should not be disturbed.  
Last night Mr. S. Beaumont proposed  
the exclusion of bishops hereafter con-  
secrated from the House of Lords. He  
was, of course, opposed by Mr. Gladstone,  
who, however, hinted that the motion was "the  
harbinger of a movement which might grow  
and grow until it reached the consummation  
which the hon. member for Sheffield desired." Mr. Beaumont, whose resolution was rejected  
by a majority of 56, obtained the sup-  
port of 102 members—a very encouraging  
minority when it is remembered that the ques-  
tion has been mooted for the first time this  
many a year, and that the Queen's Ball attracted  
many members elsewhere.

As is usual at this season the foreign news  
of the week is of slender interest. The French  
Legislature has been discussing the convention  
which was signed in October last between  
Prussia, Switzerland, and Italy for driving a  
tunnel under the Alps in order to bring  
Florence and Berlin into direct communication.  
The scheme will probably be injurious to the  
French monopoly of the great lines of  
communication, but the Minister for Foreign  
Affairs makes light of the political aspects  
of the question. Napoleon III. is evidently  
quite averse to raise any difficulty with Prussia,  
on the plea of a disturbance of "the military  
equilibrium of Europe."—The Ultramontanes of  
Belgium having, by the help of the Radicals,  
got a small majority in the Chamber, hesitate  
to take office. The Government have resigned,  
but their successors have not been appointed.—  
On Monday five of the brigands who were im-  
plicated in the massacre of our countrymen in  
Greece were executed at Athens, but there are  
no signs of their influential accomplices being  
brought to justice.—The United States Con-  
gress has substantially endorsed President  
Grant's policy of neutrality in relation to Cuba,  
and the Dominion Government have sent a re-  
presentative to London to urge the Imperial  
Government to protest against the encourage-  
ment given to the Fenian movement in the  
States.

#### THE IRISH LAND BILL.

In the course of a debate on the Irish Land  
Bill lasting over three evenings, the House of

Lords has vindicated its independence and  
freedom of speech, its capacity to take new  
views of a threadbare subject, and its good  
sense in accepting the inevitable. Hardly a  
single peer gave the slightest encouragement to  
Lord Oranmore's proposal to throw out the Bill,  
but nearly every speaker on the Opposition side  
said enough to warrant him in doing so.  
Whether it might not have been as well if so  
many verbal protests had not been made, and  
the disagreeable dose had been swallowed  
with quiet resignation, is a question which con-  
cerns their Lordships more than the country.  
They have read the Irish Land Bill a second  
time without a division. Their deeds are better  
than their words, and the country is content.

This great measure has thus far got through  
so quietly that we are apt to forget how con-  
siderable an innovation it creates in traditional  
ideas. What was denounced as spoliation in  
1869 is accepted as a necessary legislative ex-  
periment in 1870. A Parliament of landlords  
has quietly endorsed the principles of a measure  
which aims at the protection of tenants, and  
the hereditary chamber rather laughs than  
otherwise at the strong denunciations of the  
Earls of Leitrim and Clancarty, who have only  
consistently enforced the rights of property as  
they were interpreted by their brother peers up  
to last year. The panic through which the  
proprietors of the soil in Ireland passed during  
the winter has sobered their judgment, if it has  
not dissipated their fears. Like Lord Carnarvon,  
they have been ready to vote for the Bill, under-  
standing it "to be the expression of a desire on  
the part of England to strain every point even  
to a doubtful extremity in order to meet the  
wishes of the Irish people."

Great credit is due to the Duke of Richmond  
for having early in the debate given the cue of  
moderation and mild criticism to his followers,  
which they have not in the main thought it  
expedient to transgress. Lord Cairns, indeed,  
could not resist the temptation, so enticing to  
an acute and verbose lawyer, of assailing every  
considerable clause of the Bill. But then this  
"blundering" measure, bad in inception, wrong  
in principle, and full of blots, will after all, by his  
lordship's admission, tend to pacify and benefit  
Ireland! More dignified and statesmanlike was  
the course taken by the Earl of Derby, who  
"pressed upon by a force which he could not  
resist, acquiesced in a principle he could not  
uphold," taking comfort in the belief that the  
Bill, so far from fixing and increasing small  
holdings upon the Irish soil in perpetuity would  
tend to consolidate them. His lordship as  
an Irish landlord declared himself "willing to  
make large sacrifice, not of doubtful, but of  
undoubted rights; to make them, not in the  
vain hope of conciliating those whose ideas were  
never to be conciliated, but in order to satisfy  
opinion on this side of the water that everything  
legislation could do had been done, that no real  
grievance remained, and that they might as one  
man defend the English government of Ireland  
without feeling that they had upon their minds  
a doubt as to the justice of their cause." Lord  
Derby speaks as a statesman, but his views are  
also those of a rigid economist who does not  
seem to understand the "land hunger" of the  
Irish people, and is too prone to forget that the  
soil of the country has been mainly brought  
under cultivation by the untiring industry of  
those small cultivators whom he so heartily  
despises. Scientific farming is a good thing,  
but is subordinate in importance to the welfare  
of a teeming agricultural population.

While the leading members of the Opposition  
differ widely as to the policy of some of the  
provisions of the Bill—their opposite views in  
some points neutralising each other, and thereby  
greatly strengthening the case of the Govern-  
ment—it is impossible to overlook the strong  
testimony of the Liberal Irish landlords as to  
the probable beneficial results of the measure.  
Lord Athlumney, Lord Lurgan, Lord Greville,  
Lord Powerscourt, and Lord Lansdowne, are  
not great orators in the House of Lords, but  
their speeches have been highly serviceable to  
the Bill. The last-named peer, speaking from  
experience on his own large estates,  
urged the strict justice of compensation  
beyond mere improvements to evicted small  
tenants, who have expended their labour upon  
a barren and mountainous country, and con-  
fessed that the bulk of the improvements  
were made by the tenants. He joined with  
many other peers in expressing his belief that  
the Bill would not affect the majority of land-  
lords, and that its results would be gradual and  
hardly perceptible. "Men of bad dispositions,"  
said the noble marquis, "will be kept from  
doing mischief, and we shall no longer have the  
scandal of the minority of the class reflecting  
discredit upon the majority." We quote this  
sentiment not because it is at all novel, but be-  
cause it elicited the most cordial applause in



the hereditary chamber. Their Lordships are certainly making great progress in Liberal ideas, and perhaps this marked change has been somewhat influenced by Earl Granville's statement in opening the debate, that since the announcement of the Government Bill there has been a general rise in the value of property in Ireland.

To-morrow the Bill goes into Committee. The Duke of Richmond and Lord Cairns have given notice of amendments, some of which are drawn up exclusively in favour of the landlords, and tend materially to weaken the concessions to Irish occupiers, and others which would remove imperfections. We trust their Lordships will not forget the dignified and earnest admonitions of the Lord Chancellor in closing the debate on Friday night. After saying that if they failed to pacify Ireland they would do more harm than good, and that if they decided to alter the Bill in a landlord sense they might as well throw it out altogether, Lord Hatherley concluded:—"What we do is simply to oblige unjust and unruly landlords to obey that higher and Royal law which is sufficient guide for good landlords; and if that be accomplished the Bill will not be without its due effect. No harm will be done to good landlords, and we shall show how earnest the people of England are to place the people of Ireland on the same footing of peace and tranquillity as that which they themselves occupy, and I tremble at the possible consequences if a direction were given to this Bill which would justify its being charged with being a landlords' instead of a tenants' measure."

#### INDUSTRIAL IMPROVEMENT.

ON Friday night Mr. McCullagh Torrens made a speech, and moved a resolution which, if they might have passed muster in February, were glaringly irrelevant in the middle of June. The hon. member for Finsbury having been forestalled by his namesake in the matter of emigration, had to disguise the object he had in view in order that he might bring it before the House of Commons. His case was that unexampled poverty had prevailed very recently in the great towns of the kingdom; that that poverty, though at present alleviated, was likely to recur; that it was aggravated every day by the mere natural increment of population; and that the distress did not arise from any mere oscillations of trade, but was one of those steps in the progress of surplus labour with which, sooner or later, this country would be obliged to deal. As we have spare labour and the colonies spare lands, they ought, Mr. Torrens thinks, to be married together. Canada is able and willing to receive between 20,000 and 30,000 men, and yet we allow people to remain here weltering in their misery. Though he would not send people out of the country, he would strike down the tollbars between England and the colonies, and he wanted the Government to establish an office where every working man who produced 3*l.* might procure a ticket which would take him to Canada or Australia, which scheme would, he thought, facilitate the outflow of capital and labour to the extended sphere of British dominion, confer an unmitigated blessing upon this country, and knit together the different portions of the empire.

Even granting Mr. Torrens' premises, his practical conclusions are rather those of a benevolent philanthropist than of a far-seeing statesman. Three-fourths of the labour which he regards as in excess at home is not required in the colonies. Some of them, though underpopulated, are troubled with a redundancy of labour. There is consequently a good deal of pauperism even in those dependencies where Mr. Torrens is so anxious our unemployed should occupy the waste lands. Melbourne and Adelaide are at the present moment embarrassed with large bodies of men who cannot find work to do, because the labour which is offered has no suitable market. The colonies do not want our paupers, and would protest against being saddled with such an encumbrance. Of educated immigrants they have more than enough, and for operatives who have been bereft of employment by the late stagnation of our manufacturing industry there is no sphere in the colonies. They could find work for our peasantry, but our agricultural population is either not redundant, or disinclined to emigrate. The Irish labourers, who are most prone to leave the old country, seek their fortunes chiefly in the United States, where their kindred have prepared the way for them, and not in Canada or Australia. Not thousands, but millions, have thus emigrated to the New World without the intervention of the State. Moreover, if the colonies really want

our surplus labour, it is for them to pay for it rather than the British taxpayer.

But the premises of the hon. member for Finsbury may be triumphantly challenged. In fact, the President of the Poor Law Board conclusively demolished them in his exhaustive speech. Mr. Goschen has taken great pains to collect information from various sources and from all parts of the country, the sum of which is that there is a steady and substantial revival of industrial activity. The facts are as encouraging as they are striking. In Lancashire pauperism is considerably diminished, and there is "a decided revival in the staple trade of the district." In the silk trade, so long depressed, "the manufacturers are full of orders, the trade is very brisk, and the weavers are fully employed, and many more could also be fully employed." In Coventry workhouse there "is nothing approaching an able-bodied man." The recovery in the iron trade is described as "perfectly unheard of"; in the South Wales mineral districts the scarcity of labour is complained of; the linen and flax trade of the north of Ireland, the lace industry of Nottingham, and the pottery manufacture are reviving, and the iron shipbuilding is active. Even the building trade is showing a marked improvement. There are now only two per cent. of members of the Carpenters' and Joiners' Union out of work compared with ten per cent. in February last.

These specific proofs of returning prosperity were confirmed by the more general official evidence Mr. Goschen had at his command, which goes to show that the revenue is elastic, the use of exciseable articles greatly increasing, our imports steadily rising in amount, and savings banks deposits augmenting. In fact, as the right hon. gentleman strongly expresses himself, "I say here, on my own responsibility, that there is scarcely an indication on which we can rely that does not point to increasing prosperity throughout the length and breadth of the land."

It is not denied that there is severe local distress and a congestion of labour in some districts, especially in the metropolis. But the President of the Poor Law Board declares that in London pauperism is decreasing, and that the redistribution of labour is being steadily carried out. It is a remarkable fact that Middlesbrough alone has lately been taking off more of the unemployed population of London weekly than our charitable emigration societies have sent out to the colonies. As is stated in a newspaper quoted by Mr. Goschen:—"The great trades of the kingdom are just now putting forth their resources, after a long interval of compulsory stagnation; they can absorb the surplus labour of the country, if they are only allowed fair play." This process of redistribution is especially needed in the agricultural districts, where the supply of labour is so unequal, and the disparity in the rate of wages so marked.

The President of the Poor Law Board concluded his admirable and unanswerable speech on Friday with advice worthy of a Liberal Minister. While favouring voluntary and national emigration, and discouraging perilous experiments, and the needless support of semi-communistic plans, he showed that there were legitimate modes of preventing a recurrence of industrial stagnation and distress. "It may be," he remarked, "that in the competition of nations English industry is handicapped to a certain extent, and that English workmen are hindered in the race of life by the weight of imperial and local taxation. If this is so, stand by us, for with all our heart and soul we will try to reduce the taxation and to resist the onslaughts on the public purse. English workmen may also be handicapped in consequence of our shortcomings as regards education, and if so I appeal to you to stand by those who will carry a comprehensive educational reform. Again, it may be, as was remarked by the noble lord opposite, that the Poor Laws have superseded in the minds of a portion of our labouring classes the idea of the duty of individual forethought, the sense of domestic obligation, and the recognition of the just claims of kindred. If so, I ask you to stand by us who are endeavouring to reform those laws. In the whole of our legislation and Parliamentary proceedings let us show our special consideration for the want of employment by always keeping the highest interests of the working class in our hearts and minds, but do not let us assent to vague propositions, which can never be fulfilled, which can only encourage delusive hopes, and which are contrary to the course of legislation which has always been pursued in this country." This is sound and faithful advice, and the British nation has every reason to rejoice in having a Government which is honestly disposed to carry it out, even in the face of persistent and interested opposition.

#### BABY-FARMING.

NOTHING can be more sad or more disheartening, at least to every rightly constituted mind, than the frequent laying open of our social sores which has characterised the last few months. Case after case—each more hideous and more shocking in its revolting details than its predecessor—have succeeded each other with disagreeable rapidity, until it almost seemed as if our vaunted social and moral progress was an utter shame, our advance in intellectual enlightenment a cruel mockery. At the very moment when we are passing laws having for their object the protection of children from the early life of severe toil to which the reckless cupidity and selfishness of unnatural parents would fain doom them; when we are solemnly declaring that every child has an unquestionable right to the especial protection of the State, we are horror-struck with the news that there exists amongst us, under the suggestive name of "baby-farming," the systematic practice of infanticide. We have been so accustomed to denounce the Chinese and other oriental nations for their habitual disregard of the sanctity of infant life, that it is difficult to believe any English people could be guilty of the same criminal tendency; yet there can be no overcoming the ominous fact that among large numbers of our population the life of an infant is held anything but sacred. What a dread revelation this for those who speak of the progress mankind are steadily making in social affairs! Does it not look more like retrogression? It is as if the influence of what is termed "civilisation" is to completely deaden the natural affections, to wholly destroy the maternal instinct which, even among the most savage nations, leads the mother to brave every possible danger, to face undaunted the very jaws of death, rather than that a hair of her child's head should be injured. And to think that among a so-called Christian people, in a country where the religious and social duties of life are continually being preached from platforms and pulpits innumerable, there should among not a few of the population exist less of true parental love and feeling than is to be found among the most barbarous and uncultured races known to us! It almost makes one believe in the assertion of the cynical philosopher that we are but savages disguised with a thin coating of civilised varnish.

Those who have been led by curiosity or interest to peruse the numerous advertisements in some of the penny weekly newspapers, also those in a well-known halfpenny daily journal circulating almost exclusively among the metropolitan working girls and women, must have been struck with the frequency of advertisements purporting to emanate from individuals willing to adopt, "for a consideration," any children entrusted to their care. Here is a sample of these advertisements:—"Adoption. —A good home, with mother's love and care, is offered to any respectable person wishing her child to be entirely adopted. Premium £5, which includes everything. Apply, by letter only, to —," &c. &c. The wording of these advertisements and the sums of money required may differ, but the character of all is precisely the same. In such matters women are, as Mr. Greenwood has more than once reminded us, shrewder than men, and the unnatural mother, eager to become rid of her infant, is at no loss to perceive in the artfully prepared bait an offer to meet her wishes on payment of so many bright golden sovereigns. That such things should be is a terrible reflection on the national character; a stain which it is difficult to efface. Murder is murder, whether the victim be a tender infant fresh from the mother's breast, or a man in the prime of life; whether the mode of death be instantaneous or slow; whether the means be the knife, poison, or the forced deprivation of food. Infants are but helpless things. They need every care, every attention, that can be bestowed upon them. Withhold this, and they perish as surely as do the delicate garden flowers when deprived of their necessary moisture. Here is the secret of "baby-farming." The heartless female ogres who follow this infamous calling have no difficulty whatever in extinguishing the vital spark of life in the poor little innocents entrusted to their murderous care by mothers whose hearts have become stone-hardened by the continued fear of shame or the grinding pressure of extreme poverty. And here we stumble on the actual causes which render the baby-farmer's calling a possibility. The existence of that trade is the penalty incurred by us in return for the one-sided justice invariably meted out by us to the betrayer and his victim. We allow the whole punishment, the entire opprobrium, to fall upon the latter, until, becoming reckless and desperate, she sinks the mother in the fiend, and at last willingly listens to the tempting whisper of the murder-demon.



We are not seeking to extenuate the crime of these women; we are simply indicating the facts of the case. The majority of females who entrust their offspring to the tender mercies of the baby-farmer appear to be employed in factories, in workshops, or in domestic service. How the spare hours of these are too often occupied we need not relate. The music-hall, the casino, and the "tea garden" explain everything. A life of gaiety, a sudden awakening from the absorbing dream of pleasure, an additional mouth to feed, and diminished chances of obtaining the means of livelihood, are the main features in a history unfortunately but too common in these days of progress. The husbandless mother becomes virtually an accessory to the mother who has to pay dearly for the sin which has found her out. If, as in most cases, she determines to keep secret the story of her fall and shame, terrible is the struggle to which she becomes exposed. She cannot take her infant with her to the work shop, she cannot afford to stay at home to nurture it. What is she to do? Then comes the satanic influence of the baby-farmer's advertisement. Five pounds, and she can begin life afresh, and the world none the wiser. Terrible, indeed, is the temptation. At first she resists it, the maternal instincts are not yet wholly dead within her, but soon the conflict becomes closer and more fierce, until at last the destruction of her unconscious infant. Is not this a result terrible to contemplate? Yet what else can we expect so long as we allow thousands of young men and women to commence for themselves the battle of life before their characters are properly formed? We have loosened the curb too much. Our children are launched forth upon the world, amid the pitfalls and snares which beset them on every side, before we have taught them successfully to resist temptation. The work of education is terminated too early. At the very moment when the restraining influence is most needed it is withdrawn. We look to the child, but forget the youth and maiden.

Yet there is a glimmer of hope amid the darkness which shrouds the social horizon. Baby-farming is not altogether an evil of modern origin. Defoe, in one of his novels, discusses the whole question with that singular minuteness of detail which has given him such a permanent position among writers of fiction, and from the manner in which he alludes to the subject, it is apparent that baby-farming was systematically practised in his time. But in those days the newspaper press was as yet an undeveloped institution, or it is possible that we might have acquired sufficient data for the purpose of ascertaining whether the crime of systematic infanticide has recently been on the increase or not. Our investigations lead us to the latter conclusion. We cannot believe that the efforts of religious and social reformers have been so completely thrown away, that one of the most hideous and horrible of crimes should have been increasing in prevalence amongst us. That it exists to a fearful extent we do not for a moment deny, but that it is on the increase is a matter open to discussion. Still, there is sufficient to warrant the exercise of further effort in impressing people with a proper sense of the sanctity of human life. No mother whose mind has been properly trained, or brought under religious influences, can ever bring herself to contemplate—even for a moment—the sacrifice of her infant offspring. So long as the evil of baby-farming exists among us, so long will there be need of further exertion on the part of the teachers of religion. We want more of true religious spirit among the masses. And who is to teach them this if the churches do not? Religion means something more than merely providing respectable speakers with decent incomes. It signifies unceasing work and exertion among the unenlightened. Every dead body of an infant discovered on a doorstep is a lesson that the mission of religion remains unaccomplished; every baby-farm tells us that the work of civilisation remains far from perfect. Our social evils are only half conquered. It is as if we had only trampled down the weeds, not plucked them up. A shower of rain, and they are again in full vigour. Let the law punish—and most severely—the baby-farmer, but let us look to the aid of proper religious and social effort to counteract and remove the causes which have rendered the trade a profitable calling in a country like ours.

"An Irish Peeress" was a recipient of outdoor relief at the Lambeth Workhouse last week. So says the *South London Press*.

The House of Commons Committee have sanctioned a tramway to start from a point near the Bank, and pass through Moorgate-street, the City-road, Islington, and the Holloway-road, to the Highgate-archway, with intersecting branches.

## PARLIAMENTARY INTELLIGENCE.

(Continued from page 590.)

Mr. MORLEY wished to explain the reasons which would compel him to vote against the motion of the hon. member for Merthyr. No doubt they had reached a great crisis, and unless they were willing to make mutual concessions of their extreme views they might prevent the accomplishment of what the majority desired to see realised—the passing of a measure greatly extending the education of the people. Their difficulties arose in a great degree from the determination with which Englishmen of all creeds held by their own denominational and ecclesiastical preferences. He did not deny that in some places there might be a need for secular schools, but such schools ought to be left to spring up where there was a call for them on the part of the people. His own belief was that the people were generally opposed to secular schools, and his own experience as the treasurer of a training college, and as one who had been brought largely into contact with schools, was that the parents did not object to the Bible in the hands of an honest teacher. What they objected to was to their children being made use of to swell the number of this or that denomination, whether Established or Dissenting. He himself could not be a party to any general system which would wither up all that was fresh and vital in our religious communities. (Hear, hear.) While at the same time he would oppose any attempt to enforce a particular religious teaching on those who were unwilling to receive it. He looked with great hesitation on the immediate introduction of the element of compulsion. It was necessary that the neglected classes should be educated; but much might be done to draw them into the schools by depriving employers of the labour of little children. If that were found not to be successful, he might then be prepared to resort to more decided compulsion; but dismay would be caused if immediately that bill passed the police were set to work to drive children into the schools. (Hear, hear.) Again, he had no fondness for rates, and he should be as well satisfied if their system of education could be carried on by means of grants from the Privy Council under arrangements as stringent as those which could be applied to the principle of rating. But he confessed he had a dread that unless they saw their way to some common ground of action there would be no alternative before them but a choice between a secular system and a denominational one. If it had not been for the religious men he would like to know where the education of England would be? (Hear, hear.) Let them drive forth religion in all its forms from the schools, and where would religion or education be fifty years hence? because then they would detach from the work of education what he regarded as of inestimable value, the religious earnestness of those engaged in it. (Hear, hear.) Out of 15,000 or 20,000 schools in England, there were not 500 secular schools; he doubted whether there were fifty; and he took that to be a proof that the secular system of schools had not been called for by those who were the best judges of what they wanted—the parents of the children. (Hear, hear.) The amendment of the hon. member for Merthyr that was on the paper before Thursday last suggested that the ministers of religion should be brought into the schools to give religious instruction at other than school hours. His only opinion was that such a plan would work most disastrously. He protested on Nonconformist grounds against the exclusion by legislative action of religion from the schools. They had heard of late a great deal about Nonconformist principles, but his opinion was that those principles would be as much outraged by the exclusion of religion by legislative enactment as by its enforcement. (Hear, hear.) Take the case of a Baptist teacher, one who knew nothing of catechisms or formularies. What he wanted was that such a teacher should be told that the principle on which the school should be conducted was that the best secular instruction should be imparted, that the Holy Scriptures should be read and explained, that the school should be pervaded by a religious spirit, but that there should be an absence of any attempt at spreading anything like denominational teaching. He regretted that the amendment of the right hon. gentleman the member for South Hampshire was not more comprehensive in its terms so as to convey to the teacher the impression that there should be a check put upon any tendency to merely denominational instruction. In a report made by Mr. M. Arnold with respect to Homerton College, of which he (Mr. Morley) had been treasurer twenty-five years, it was stated that such schools were better suited to become the schools of the future than either the National or Wesleyan on the one hand, or the British or secular on the other. The shrewdest member of that House might spend several hours in examining these schools, and in not one instance could he discover to what denomination the school belonged. He confessed he sympathised very much with his right hon. friend who had charge of the bill, on account of the way in which he had been assailed during the past few weeks, as if he were not true to the principles which he had so often enunciated. But no one who was not aware of the undoubted right which the Church had to be considered in this matter could understand the difficulties of his right hon. friend's position. (Hear, hear.) His own earnest desire was that, in order to prevent the country from being divided into two hostile camps during the coming autumn, they should try to pass a measure this session, and with that view he promised to give his right hon. friend the best assistance he could render. (Hear.)

Mr. BERESFORD HOPE discussed the amendments

to the bill in a tone of general approval, but declared himself firmly opposed to the prohibition of religious teaching. He required, too, a more stringent guarantee than a mere change in the Revised Code for the adequate maintenance of the denominational schools now to be severed from the local boards; and as to Mr. Cowper-Temple's amendment, he professed himself utterly unable to understand it. But he foresaw that it would throw the religious teaching into the hands of the schoolmasters, and where, he asked, were these to be got, and what manner of men would they be?

Dr. PLAYFAIR maintained that there were no educational difficulties in the question which the parents were disposed to raise, though he admitted that it bristled with political and ecclesiastical difficulties. Discussing these, he said that, with no fear of secularism, he was unwilling to part with religion as a piece of educational machinery until our idea of a national education was much enlarged. So long as religion was retained it must be taught, not by volunteers, but by the regular certificated schoolmasters, whom he had no fear of elevating into "a sacerdotal class." He had no objection to the principle of direct compulsion, though he foresaw that it could not now be put into practical application. Dr. Playfair argued generally against the amendment and in favour of the bill, which in its new form he showed to be more liberal and more efficient than the original scheme. At the same time he complained that it made no attempt to improve the machinery of the educational department—particularly that it did not appoint a minister of education; and he laid great stress on the importance of improving the quality of the education given in the primary schools.

Sir J. PAKINGTON, who echoed Dr. Playfair's complaint that it was not proposed to create a minister of education, promised his support to the bill not only by his vote, but by refraining from long speeches. At the same time he pointed out that the new time-table conscience clause would not work, and while approving the adoption of Mr. Cowper-Temple's amendment, he required a larger security for religious teaching.

Mr. W. E. FORSTER, who was received with a general cheer, said that he was anxious at once to declare the opinion of the Government with respect to the amendment. The amendment contained three distinct propositions. One of them was that attendance should be everywhere compulsory. He took it first in the hope that the House would not allow itself to be engrossed with the religious difficulties, but would rather look to the general scope of the bill. One of the Government amendments was that no bye-law in the regulation of school board enforcing compulsory attendance could be applied to the religious teaching in any school. He would also take the opportunity of saying in respect to the time conscience clause, in reply to Sir J. Pakington, that the attendance of children at school would be much more easily enforced if the parents knew that religious instruction was given only at the beginning and end of each school meeting. Thus the schoolmaster each day will be able to have four classes for religious instruction. If they did not settle this question of compulsion they would have to face it in a year or two; and it was better to decide it now. But the Government did not believe that the House or the country would sanction general compulsion at present; and therefore they had proposed permissive compulsion at the discretion of the school boards as a tentative experiment, with a view to general compulsion if it should be found necessary or desirable. With respect to the next point of the amendment, he did not quite understand what was meant by supplying religious instruction by voluntary effort, or how it was to be practically carried out, unless it was that no school should be aided from the public funds in which there was religious teaching. There was no force in the plea that it was unfair to tax persons for religious teaching which they did not approve.

The State lets religious worship alone. That is what we decided to do in Ireland last year, thinking that it would do harm for the State to interfere. But the State does not let education alone. That makes the great difference. The State comes forward and proposes to declare that education shall be compulsorily provided, and already by indirect compulsion it says that the school shall be compulsorily attended, and it looks forward to still further compulsion. But then we have to consider the feelings of all the inhabitants of the State, and we find that there is conscientious objection on the part of many to religion being combined with education, or rather to their being obliged to pay for a religious teaching with which they do not agree. But, on the other hand, there are hundreds of thousands, if not millions, who have a conscientious objection to religion being separated from education. (Cheers.)

In the bill, as it originally stood, the religious question was left to the school boards, and it was said he had thus shirked the difficulty. But they thought the question involved would be much easier to decide according to the wishes of the parents, if it was left to each locality to determine as the varying circumstances might require, than if they were to attempt to lay down one rigid rule when we did not know all the circumstances, and could not know the exact wishes of the parents. They must consider, too, that the difficulty was not much in passing a law, but in the working of one after it was passed. This difficulty was not an educational one, but a religious or controversial one, and their fears of grappling with it had kept children of this country in ignorance. It was a formidable difficulty, as he knew, in Parliament; a lesser one between the parents and teachers; but a very little one between the teachers and the children. This was the unanimous experience of every practical person actually



conversant with the management of schools. He read an extract from a letter written by a lady who had devoted a great part of her life to education, and who said:—

Is it possible that those who talk so easily of religious lessons to be given "out of school hours" by the various denominational clergy have ever considered what this means? What the chances are of accomplishing it? How it accords with their cry for universal compulsion as the only possible means of getting children even into the day-schools, though these day-schools, with their gift of secular knowledge, represent, as the poor well know, bread and butter and advancement in life. In the day-schools the children are at work, with an interval for dinner, from nine to four or five o'clock. Has any Nonconformist minister ever tried to gather the tired little ones of his flock for a Bible lesson before or after those school hours—(cheers)—or to persuade the busy mother to spare the elder ones for another hour's schooling? (Hear, hear.) Has he found it a more hopeful task to collect a volunteer class on their Saturday holiday? How many of the children of the upper classes would he collect of their own goodwill for a Bible lesson on their one holiday? (Hear, hear.) It is not obvious that out of the 100 or 200 children who attend a school only the few exceptional children will come to time, or those whose parents take such an exceptional interest in their children's religious training that if all were like them the whole vexed "religious difficulty" would fall to the ground to-morrow, because the children's Christian training would be—where it ought to be—in the hands of their parents. (Hear, hear.) But surely it needs no proof that these weekly lessons out of school hours are for the mass chimerical. There remain the Sunday-schools, whose influence is indeed most valuable; but probably those who know them best would be least willing to lay upon the weekly hour or two in the Sunday-school the whole burden of a child's religious education, the whole stress of counteracting a neglectful home and a vicious and degraded neighbourhood. And, as before, the children who most needed it would not be found there. (Hear, hear.)

Practical men engaged in education could not understand how any one who had ever been inside a school could say that the way to meet the difficulty was by having the Bible read without note or comment, as was proposed by Mr. Winterbotham. To read for children the Bible without note or comment would be to treat the Bible as they treated no other book, because no other book would the schoolmaster venture to read for children without explaining the long words. Those who had practical experience as managers knew perfectly well how vain was Mr. Disraeli's apprehension of turning the schoolmasters into a sacerdotal class. (Here Mr. Disraeli intimated that he had experience as a school manager.) What manager had found a schoolmaster so foolish as to attempt to drive theological doctrine into the poor little heads of the children? It would be useless labour. Children could not be expected to understand the mystery of the Trinity; but what they could understand is, "Do unto others as ye would that they should do unto you." (Hear, hear.) They might as well say that all the parents in the country would become a sacerdotal class. He showed next, by numerous extracts, that the working classes strongly objected to education without religion. That was the decision of the meeting held the other day, over which Mr. Spurgeon presided. Another case he quoted to show that when they get down lower in the scale they would still find existing deep down in the minds of these poor people that feeling of religion which he protested against their endeavouring to remove by Act of Parliament. (Loud and general cheering.) These ignorant creatures did not know anything about this grand national system which Mr. Melly complained of him for not raising up for the education of children; but they had a vague notion that by religion some sort of hope and guidance and comfort would come to them. (Loud and general cheering.) Then, again, the Society of Friends, among whom he was brought up, had declared:—"We believe that the great body of the people of this country would unite with us in objecting to education in which all reference to the Bible is prohibited by Act of Parliament." The Wesleyans, after very considerable difference of opinion, after debating the matter, and being doubtful for some time which way they would decide, came at last to a similar conclusion. He might almost quote Mr. Richard himself as in favour of the principle, for at a meeting of the Nonconformist body two resolutions were passed, one, no doubt, in favour of his hon. friend's amendment, but the other pointing in quite a different direction. The Rev. J. G. Rogers moved the third resolution, which condemned very strongly the use of religious catechisms or formularies, but declared that "this prohibition did not apply to the use of the Holy Scriptures." Were not the Government placed in a rather unfortunate position? They had been told by two excellent gentlemen, Dissenting ministers, that if they did not support the hon. member for Merthyr's motion all party ties would be dissolved. (Laughter and cheers.) On the other hand, they had Mr. Spurgeon plainly telling them that if they did accept another amendment, and carry it to its practical results, he would preach through the country against them, rousing the people to defy their authority. For himself, believing that Mr. Spurgeon was right, he should be loth to encounter his opposition. Let them limit the clause as they would, in the majority of cases the local boards would establish schools very much upon the system of the British and Foreign School Society. (Hear, hear.) It is upon this principle that schools were established by Englishmen when they met together as Englishmen, and not as members of a particular sect. Mr. Forster explained and defended the reasons which induced the Government to adopt Mr. Cowper-Temple's amendment:—

It is quite true that you may have sectarian teaching

without sectarian formularies and catechisms, but I believe it is a rare exception for a schoolmaster to try to give a sectarian education. The main point, however, is the instinctive feeling which exists against catechisms and formularies; it is not so much that the people are afraid of the teaching as that they do not like the idea of a form of teaching being used which appears to take it for granted that the children belong to the Church of England. (Hear.) Beautiful as is the general tenor of the Church catechism, it starts with the supposition that the children are members of the Church of England, a presumption which is regarded with jealousy by some people.

They were condemned for increasing the grants to denominational schools. But there were important minorities who very much preferred catechisms, and he thought that when money was taken from them to support schools they do not approve they should give them some equivalent; in fact, when they take their money they were bound to give them back that education for which they make them pay. They wanted to make it clear that we should only give aid for secular results, and they undoubtedly secured that religious teaching should be paid for by voluntary aid. There was another recommendation of that change: by taking away the option from boards whether they would or would not help denominational schools we took away one of the greatest grounds on which they might dispute about religious teaching. Further, the rate that would have to be levied will be less. He thought also the argument in favour of the year of grace was taken away by the large additional grant they offered, because it would be easier for a voluntary school to carry on its operations, and, therefore, the special stimulus of this year of grace would be the less required. The educational advantages of a larger Parliamentary grant would be great. This would still give them money for value received, but many of the educational difficulties now pressing upon them would still disappear with somewhat more money given. The small rural-school difficulty, for instance, would largely disappear. On the whole, he maintained that, though the bill as originally framed was more consistent, as it stood now it would come into operation sooner, and would work with less friction. Finally, he intimated, with significant emphasis, that the Government would consent to no further changes in the substance of the religious clauses. To the shape in which it now appeared they must adhere, and on those who now rejected these clauses would rest the responsibility of preventing the settlement of the question. He pointed out that not only education, but other social questions awaiting a settlement, must be indefinitely delayed if this bill were postponed, and he concluded with a forcible and earnest appeal to Mr. Richard and his friends to go into Committee at once. (Loud cheers.)

On the motion of Mr. MIAL, the debate was adjourned.

The Post Office Bill was read a second time, and several other bills having been forwarded a stage, the House adjourned at ten minutes to two o'clock.

### Court, Official, and Personal News.

The Queen, with other members of the Royal Family, arrived at Windsor on Saturday morning from Balmoral. The Court will remain at Windsor until the middle of July, when it is expected that Her Majesty will go to Osborne.

On Monday Her Majesty completed the thirty-third anniversary of her accession to the throne. Queen Victoria ascended the throne on the 20th of June, 1837, since which time eight Parliaments have been called to the counsels of the Sovereign, and twelve Ministries have ruled in Downing-street. It is somewhat remarkable that during the reign of Her Majesty all Continental thrones have changed their occupants.

Extensive preparations are in progress at Windsor Castle for the grand State breakfast which will be given by Her Majesty on Thursday next. The range of tents now being erected upon the lawn in front of the East Terrace comprises a drawing-room, breakfast-room, and other extemporised apartments.

The infant daughter of the Prince and Princess Christian was christened on Monday afternoon at Windsor, in the presence of Her Majesty, the Prince and Princess Christian, Prince Edward of Saxe-Weimar, the Duchess of Cambridge, the Princess Louise, &c.

Mr. Baxter, M.P., secretary to the Board of Admiralty, has returned to Whitehall from a visit to Holland.

Many Indian students have this year arrived in England for the completion of their studies, and promise to constitute a notable element in academical life. Two have already entered at Christ Church, Oxford.

Lady Simpson, widow of Sir James Y. Simpson, died at Killin, Perthshire, on Friday afternoon.

It is said that the intention of the Government to pull down the Knightsbridge barracks has so far progressed, that they are now in communication with Lord Cadogan for the purchase of land in Chelsea, upon which to erect accommodation for the displaced Household Cavalry.

Lord Arthur P. Ham Clinton, against whom a warrant was lately issued for his alleged complicity in the Park and Boulton case, died at an early hour on Saturday morning. He was attacked with scarlet fever a short time ago, and his constitution gradually sank under the disease. Before his death he solemnly denied the truth of the accusations which had been made against him. His lordship was the third son of the late Duke of Newcastle, and was thirty years of age.

Mr. Childers' health is such that his medical men will not allow of his leaving England for the

present, but prescribe a short period of rest within reach of London.

Mr. Robert Martineau died on Friday at Birmingham, in his seventy-second year. He was born at Norwich of a Huguenot family which settled there on the revocation of the Edict of Nantes, and has ever since been represented in that city. His brother, the Rev. James Martineau, and his sister, Miss Harriet Martineau, have conferred distinction alike on their birthplace and their family. Mr. Robert Martineau settled in Birmingham as a manufacturer at an early period of his life, and threw himself heartily into the reform agitation preceding the bill of 1832. For the last fourteen years he has lived in retirement, owing to an almost total deprivation of sight.

### Foreign and Colonial.

#### FRANCE.

It is announced from Paris that the Emperor Napoleon, although still suffering from rheumatism or gout, was well enough to attend a Ministerial Council on Saturday. His attack is said by the *Constitutionnel* to be a very slight one.

At Monday's sitting of the Legislative Body the galleries were greatly crowded, and many ladies were present. M. Mony addressed the House on the subject of the St. Gothard Railway, explaining the importance of the question from a commercial point of view. He said that the projected line threatened ruin to the trade of Marseilles, and praised highly the Simplon line, but would not insist upon this point on account of the private interests involved therein. The real means for France to defy German competition on the Mediterranean shores was by improving the navigation of the Rhone. M. Mony asked whether the rights devolving upon the three signatories of the Convention of Berne included the passage of troops. The Duke de Grammont, the Minister for Foreign Affairs, replied that he would not follow an example given elsewhere, and appeal to patriotism which in France it was unnecessary to excite. He demonstrated that Switzerland neglected nothing which might guarantee her neutrality, and if her neutrality was menaced France would be the first to defend it. The French Government was perfectly at ease respecting the political consequences of the construction of the Gothard Railway, and was neither bound nor had she had any right to oppose it. The Minister concluded by stating that by the Convention of Berne, foreign troops would not have a passage over the line. The Minister of Public Works next proceeded to explain that French interests were perfectly protected by the Mount Cenis Railway, which was now nearly finished. General Lebouf, replying to the apprehensions expressed by M. Keratry, relative to the possibility of a rapid passage of Prussian troops into Italy, said that an army of 25,000 men, with war material, required four days to go from Basle to Milan, but by way of Mount Cenis, a French army of 25,000 men, starting from Grenoble, would reach Milan before them, and he added it was possible, even with 800 or 400 men, to destroy several miles of railway in a few hours. Nevertheless he admitted the St. Gothard Railway was to a certain extent calculated to disturb, to the prejudice of France, the military equilibrium of Europe. The Duke de Grammont followed, by answering M. Keratry, and said that the precautions taken by Switzerland were a guarantee of its neutrality, and should dissipate all uneasiness felt on political grounds. M. Ferry represented that Switzerland was never able to defend its neutrality; added to which now the tunnelling of the Alps would destroy the natural basis of its neutrality. M. Ferry proceeded to attack the Government and the majority of the House for having permitted Sadova. At this point M. Ferry was called to order, and the debate closed amid some confusion. No vote was taken.

The dismissal of M. Clement Duvernois from his post as editor of the Imperial paper, *Le Peuple Francais*, is confirmed. It is alleged that the Emperor has sacrificed his private favourite to his official favourite, M. Ollivier. In taking leave of his readers, M. Duvernois laid down the following doctrine:—"The Ministerial is not necessarily the Imperial policy, and it may very often happen that the policy maintained by Ministers in the Chambers is at variance with the personal tendencies of the Sovereign." He is to be succeeded by M. Auguste Vitu, one of the *Constitutionnel* in the palmy times of personal government. It is not known whether the Emperor will continue as heretofore to subsidise the paper, but it is not likely to succeed if he does not.

The Minister of the Interior stated on Monday before the Initiative Committee of the Legislative Body that he was of opinion that the presentation of a bill for electoral reform would necessitate an immediate dissolution of the Chamber. The Ministry, having no present motive to take a step involving such a result, requested the committee to reject M. Guyot-Montpayroux's proposal for increasing the number of Deputies to 420, and for a modification of the electoral circumscriptions by law, instead of by decree. M. Chevandier de Valrome added:—"If opportunity offers for the introduction of an electoral law, the Government, while respecting the right of initiative of the Deputies, will lay the bill before the House and demand precedence for it."

#### BELGIUM.

It is announced from Brussels that the members



of the Cabinet resolved, at a Ministerial Council held on Thursday, to place their resignations in the hands of the King. The result of the recent elections, by which the Liberals have lost the majority they possessed in the Chamber, had caused it to be regarded as certain that this step would at once be taken. In the opinion of the *Indépendance Belge*, however, although the clerical party have gained the day, they will be unable to carry out their views in the House. They are, however trying to form a Cabinet, and the *Indépendance* gives a list of probable appointments.

#### SPAIN AND PORTUGAL.

Admiral Topete and four deputies have presented a petition to the Cortes in favour of the candidacy of the Duke of Montpensier. Senor Madoz and others have also presented petitions in favour of that of Marshal Espartero.

On Monday Marshal Prim, in reply to an attack by Senor Margall, defended the civil and military authorities. Senor Figuerola also refuted Senor Margall's assertion, and the motion for a vote of censure proposed by Senor Margall, was rejected by 116 against 36 votes.

Senor Castelar made a brilliant speech in favour of the amendment for the complete and immediate suppression of slavery, describing the property in slaves as illegal, and demonstrating that gradual enfranchisement was likely to have worse consequences than an immediate abolition of the system. In support of his view, Senor Castelar quoted instances proving that the decrease in slavery was an increase of wealth; an argument which was greatly cheered. The Colonial Minister replied. The sitting of the Cortes has been suspended.

Marshal Prim will go to Vichy about the middle of July, and the Regent Serrano to Baltis Alhama.

The *Imparcial* states that the Revolutionary Party desires the House of Braganza to give a King to Spain, with the object of forming a union of the two countries, especially in view of a common international policy.

Public tranquillity remains undisturbed at Lisbon. On Friday the King and Royal family, attended by the Court and the Duke de Saldanha, took part in the procession on the occasion of the Feast of Corpus Christi. The official journal publishes decrees granting freedom of education, the right of petition, public meeting, and association. Other decrees have been issued, suppressing pensions and half-pay, and abolishing capital punishment in the colonies.

#### UNITED STATES AND CANADA.

The Cuban debate in the House of Representatives closed on Thursday by a victory for the Administration, avoiding anything like recognition. The House, by 103 to 86, adopted a resolution that the President be authorised to remonstrate against the barbarous manner in which the war in Cuba has been conducted, and, if he deems it expedient, to solicit the co-operation of other Governments in such measures as he may deem necessary to secure from both contending parties an observance of the laws of war recognised by all civilised nations.

The Hon. A. Campbell, the Postmaster-General, was to leave Toronto on Saturday for England, to represent to the Colonial Office the injuries inflicted by the Fenian raids in consequence of the Fenian organisation in the United States. Mr. Campbell will also urge the necessity for the action of the Home Government.

#### FOREIGN MISCELLANY.

It is supposed that the population of the United States is now from forty to forty-five million souls.

Miss Garrett has received the M.D. degree of the Paris University. This is the first occasion on which the degree had been conferred on a woman.

A plan for a system of tramways in the streets of Calcutta has been submitted to the Government. The estimated cost is 2,000*l.* per mile.

The *Journal des Débats* is delighted that its old contributor, M. Prévost-Paradol, has accepted the United States mission. He is, says the *Débat*, what the English call "the right man in the right place."

The *Progrès*, of Rouen, says that M. Gustave Flourens, who arrived recently at Athens, has been expelled from the Greek territory on the demand of the French Ambassador.

An Ex-President.—A correspondent of the *Knoxville* (Tennessee) *Chronicle* mentions a rumour that the ex-President Johnson is about to go into the mercantile business, and open a wholesale and retail store in Greenville.

AN IMPRISONED BISHOP.—The *Polish Journal* of Lemberg announces that Mgr. Borowski, Bishop of Zytomir and Luck, Volhynia, who, as has already been mentioned, quite recently addressed to the Pope a memoir on the situation of the Catholic Church in Poland, is detained a prisoner in his own residence. Soldiers surround the episcopal palace, and allow no one to go out or in.

GREEK DIFFICULTIES.—The *Times* correspondent at Athens asserts that King George is hampered in the choice of Ministers by the views of the Ambassadors of the three Protecting Powers. This influential writer indicates that M. Deligeorges would be the most popular, strong, and useful Minister, but that the King is obliged to content himself with the incapacity of M. Yafimis because the better man for the place has not the favour of the English, French, and Russian Ministers at Athens.

THE ARCHBISHOP AND THE BRIGANDS.—The statement that Archbishop Lycurgus had officiated at the funeral of a notorious brigand chief, named Tomaro, has been brought under his Grace's notice by the

Rev. George Williams, who publishes the reply which he has received. The Archbishop writes:—"Believe me, never was such a brigand chief as this writer mentions buried at Syros, nor have I ever been present at such a funeral."

THE WEATHER IN FRANCE.—There has been no rain in Paris yet, but rain is reported from the south and the centre of France, and also from the Rhenish provinces. The clouds gather threateningly over Paris, and then float away without bursting. The employment of artillery is seriously contemplated; at least *Figaro* assures us that Marshal Leboeuf has consulted several *savans* on the utility of firing big guns to bring down the rain, and artillery practice on a large scale is spoken of as about to be tried at Vincennes and the Champ de Mars.

THE SLAVE TRADE.—The annual Blue-book on the state of the slave-trade is published from all parts nearly the reports are the same that the trade is dying out. It only lingers in diminishing strength in parts of Zanzibar, and a few ports on the east coast. Havannah reports from our consuls assure us that the Spanish Government is now sincere in its desire, and most energetic in its action, to put a stop to the trade. So completely has the trade been stopped, and so little have the courts of adjudication had to do, that it is now intended to abolish entirely all the court of mixed commission at most of the chief stations.

DEATH OF JEROME BONAPARTE.—A telegram from New York announces the death of Jerome Bonaparte, at Baltimore, on Friday last. Prince Jerome Bonaparte, the youngest brother of Napoleon I., and at one time King of Westphalia, married at New York, in 1803, a young American lady named Patterson. The deceased was their only child, and was born in the environs of London on the 7th July, 1805. Napoleon I., being annoyed at this marriage, which was contracted without his consent, declared it null and void, and Jerome Bonaparte was afterwards united to the Princess Frederika of Wurtemberg. Prince Napoleon and the Princess Mathilde are the issue of this second marriage. The first marriage was the subject of some proceedings in the French Courts a few years since, when an attempt was made to establish its validity by the son of the Jerome Bonaparte who has just died. The attempt was, however, unsuccessful.

CANNIBALISM IN ALGERIA.—We have from Algeria the report of one of the most extraordinary cases of cannibalism yet recorded. At the beginning of 1868, two young Arab women and a lad of thirteen disappeared, without any trace being left as to the cause or circumstances, connected with their disappearance. Towards the close of the year, an Arab named Mohamed-ben-Ahmed was noticed to be wearing a coarse garment belonging to one of the missing women. He was arrested, and ultimately confessed that he and two other natives had killed the women and the lad, and then removed the remains to the hut of Ben Tahar, where they were cooked and eaten as long as they lasted. This statement was in a measure corroborated by the discovery of the bones, which bore evident marks of the barbarity to which they had been subjected. Nay, more, Ahmed confessed that he had previously eaten the bodies of his father and brother, who had died from natural causes at the end of 1867. He has been tried and sentenced to death.

THE CZAR AND THE KING OF PRUSSIA.—The *Mémorial Diplomatique* states that when Count Bismarck, who accompanied his sovereign to Ems, took the hand of the Czar, and was lifting it to his lips, the Emperor Alexander anticipated the action by saluting the Prussian statesman on the cheek. From this gracious salutation it is inferred that Count Bismarck is in great favour with the Czar. The *Mémorial* adds that "in diplomatic circles it is still believed, notwithstanding the denial of the semi-official journals, that in the interview between the two sovereigns plans have been agreed to in furtherance of the work of disintegration which has for some time past been carried on towards Austria; on the part of the one Power, by secretly inciting the Czars to refuse all compromise with the Court of Vienna, and of the other by propagating and encouraging Pan-Slavist ideas throughout the countries under the Austrian sceptre which are inhabited by a Slave population." The *Presse* of Vienna, however, announces that the object of the Royal meeting at Ems was to arrange a marriage between the second son of the Czar, Prince Wladimir, and a youthful princess of the Prussian Royal family.

THE EXPEDITION TO THE RED RIVER.—A Canadian paper publishes a telegram from a correspondent at the North-West, stating that Riel is dissatisfied with the bill passed by the Canadian Parliament, creating the Red River country a province under the name of Manitoba, because it does not contain a clause granting a general amnesty to all concerned in the insurrection. This telegram is supported by a letter from Fort Garry, which professes to give an abstract of the demands made by Riel on the Canadian Government, one of which is that "none of the members of the Provisional Government, or any under them, be held responsible for any action that led to the present negotiation." Another statement made in the telegram alluded to is that Riel intends resisting the expeditionary force sent by Canada to the Red River. It is added that he has 200 men at Fort Garry, and 800 men on the prairie, that a large band of half-breeds has been sent out as scouts for the purpose of watching the expedition, and that a battle is expected near the Lake of the Woods. Another despatch to the same paper, on the other hand, reports Riel's case as almost desperate, and says that he is robbing the Winnipeg mails to provide himself

with funds previous to his flight across the border into the States.

THE GREAT FIRE AT CONSTANTINOPLE.—We learn by telegram that the Sultan, with great taste and good feeling, has countermanded the *fetes* for the anniversary of his accession, and ordered the 5,000 Turkish livres designed for them to be devoted to the relief of the sufferers by the fire at Pera. The Consul-General of England writes that this terrible fire has plunged about 30,000 human beings of all nationalities into the last state of misery. "So violent and rapid was the progress of the flames, that it may be said generally no property was saved out of any house attacked by the fire. Without house and clothing, thousands of families are now tented out, fed day by day by the Government, which has liberally taken that course in this emergency." Incidents of the most most painful description have (says the *Post* correspondent) not been wanting. Whole families have been found, the members locked in each other's death embrace. Some few have been removed from the cellars of their houses still groaning in life, but only to expire on exposure to the air. I hear that the number of houses burnt down is computed generally at 8,000. I understand that the total amount falling due from London insurance companies is 100,000*l.* On the evening of the fire the Sultan rode up from his palace to the scene of the disaster, but His Majesty's approach was cut off at the Taxim by the showers of sparks and the heat. In the morning His Majesty superintended the turning out of the troops from some large artillery barracks just beyond the Taxim, to make room for distressed families, and also ordered some 2,000 tents to be immediately pitched in the parade-grounds adjoining. Here are now located some thousands of burnt-out poor people, who receive their daily rations of rice, bread, oil, and meat, at His Majesty's expense. The Sultan has also issued strict orders to the imams, or priests of Mussulman quarters, to in no way hinder the letting of houses to distressed Christians.

#### THE GOVERNMENT EDUCATION BILL.

##### THE NEW AMENDMENTS.

##### THE LIBERATION SOCIETY.

On the day following the delivery of the Prime Minister's speech announcing the further alterations which the Government proposed to make in the Education Bill, the Executive Committee met, and considered the Government scheme, in the new shape which it had assumed. The result will be seen in the resolutions which appear in our advertising columns—resolutions which are confined to the ecclesiastical aspects of the subject, and which affirm that the scheme seriously contravenes the Society's principles in the following respects:—1. It will perpetuate and multiply denominational schools. 2. It will permit any kind of religious teaching at the will of a majority. 3. It will compel persons to support religious tenets to which they are opposed. 4. It involves the State maintenance of contradictory religious beliefs. A copy of the resolutions, with a circular, urging that members of Parliament should be immediately communicated with, was despatched to the Society's correspondents on Saturday.

##### THE NONCONFORMIST COMMITTEE.

A special meeting of the Central Nonconformist Committee was held on Saturday at Birmingham, when it was unanimously resolved "that the objectionable character of the provisions of the Elementary Education Bill remain absolutely untouched by the new amendments of the Government, as explained by the Prime Minister on Thursday evening, and that the proposal to make a large increase in the grant from the Consolidated Fund to denominational schools, must strengthen and perpetuate the system of sectarian education." Circulars were widely issued to the Nonconformist associations throughout the country, calling for immediate and urgent agitation.

In this circular the objections to the new amendments of the Government were thus expressed:—

I. The justice of our opposition to the unrestricted power formerly given to school boards to determine religious teaching is admitted; but the limitation proposed is completely ineffective. The Government accept Mr. Cowper Temple's amendment, "That in schools hereafter established by means of local rates, no catechism or religious formula, which is distinctive of any particular denomination, shall be taught."

It is impossible for Nonconformists to accept this proposal as satisfactory.

The exclusion of catechisms and formularies does not forbid, and it is not intended to forbid, sectarian teaching.

No limit whatever is put to the inculcation of denominational dogmas.

The school board may use the national school for the propagation of the dogmas of a locally dominant sect; the ratepayer may be compelled to contribute to the support of religious teaching from which he dissents; and the teacher may be the servant of a party, bound under pain of dismissal to disseminate its views.

Mr. Gladstone directly and distinctly declares that the proposal to enact that the religious teaching to be given in rate-supported schools shall be unsectarian, is an impossible solution of the difficulty, and cannot be accepted by the Government. It is therefore proposed to permit unrestricted sectarian instruction in rate-supported schools. The use of a distinctive catechism or formula is forbidden, but not the inculcation of the dogmatic system of theology which the catechism or formula may express.

II. It is also proposed to increase the Government grant to all denominational schools, present or future, up to fifty per cent; and sever them altogether from the local boards. The result of this proposal will be that the cost to the subscribers will, in many cases, be



diminished one-half, and, in some instances, the support of the denominational school will be entirely thrown upon the public funds.

The denominational system will thus be extended without limit and without restraint.

An enormous grant of public money will be made, subject merely to an annual vote of Parliament, and distributed without the exercise of control on the part of the taxpayer or the local board.

The Church of England will acquire a new vested interest of indefinite extent in the distribution of public money.

The extension of the system to Ireland will throw the education of that country helplessly and hopelessly into the hands of the Roman Catholic priesthood.

A circular was also addressed to the Liberal members of the House of Commons calling upon them to reject the Government proposals, and support Mr. Richard's amendment.

#### THE NATIONAL EDUCATION LEAGUE.

A special meeting of the Executive of the National Education League was held on Saturday, at the head office, 47, Ann-street, Birmingham, when resolutions were passed and embodied in a circular to the Liberal members of the House denouncing the proposal to increase grants to the denominational schools; setting forth that the alterations announced by the Prime Minister not only failed to remove the objections expressed by meetings throughout the country, but created other grounds of objection not less forcible. Liberal members are earnestly pressed to support the amendment of Mr. Richard. The measure, as now proposed by the Government, could not be accepted as even a temporary settlement of the question, but would tend to divide the Liberal party and disturb every constituency.

#### LIVERPOOL.

On Friday a meeting of Protestant Nonconformists was held in the Law Association Rooms, Liverpool, to consider the course of action which should now be taken with regard to the Education Bill. Mr. J. J. Stitt, who was called to the chair, recognised in the recent amendments, and in Mr. Gladstone's more recent speech, the fact that the Government had listened to a certain extent to these representations, and he had a strong hope that the bill would emerge very different from its original shape. The Rev. Hugh Stowell Brown (Baptist) moved, and Mr. W. Crossfield seconded, the following resolution:—"That this meeting cordially recognises the value of the amendments proposed by Mr. Forster to be introduced into the Elementary Education Bill, and especially of the willingness to adopt further modifications, manifested by Mr. Gladstone in his statement to the House of Commons yesterday. That whilst dissenting from the principle of State, or rate-aided denominational schools, and strenuously opposed to any extension of that system, this meeting, nevertheless, in present circumstances, does not urge the withdrawal of grants to existing schools under the minutes of Privy Council. That in all schools hereafter established and aided by local rates, or other public funds, no catechism or religious formula distinctive of any particular denomination shall be taught. That whilst it is not sought to prohibit the reading of the Holy Scriptures alone in these schools, in all cases where they are read, as well as in all denominational schools aided by public grants, a time-table conscience clause shall be enforced." Mr. J. Patterson moved as an amendment:—"That the bill, having failed to meet the reasonable requirements of Nonconformists, be opposed." Mr. Patterson distrusted the value of the amendments and of the concessions said to have been promised by Mr. Gladstone, and pointed out that the stoppage of further grants for denominational schools would leave the Church of England with an undue amount of national capital invested in school buildings, while the national taxation would still be largely increased for the purposes of denominational teaching. The amendment, not being seconded, fell to the ground. The Rev. W. M. Taylor (U.P.), supported the resolution, which was put and carried *nem. con.* The Rev. J. Kelly (Independent) moved, and the Rev. S. Pearson (Independent) seconded, the appointment of a committee, which was also adopted, and the proceedings closed.

#### LEEDS.

On Friday afternoon a meeting of the Protestant Nonconformists of Leeds and the district, was held in the Philosophical Hall in that town for the purpose of considering the Government amendments on the Education Bill. There was a large attendance of the ministers and laity, and the Mayor (Mr. W. G. Joy) occupied the chair. He said in speaking of the meetings, that the present strife was over between those who had the education of the country in hand and those who had not. There had not been much time to consider the Government amendments, but his impression was that they would make matters worse than they were before. He argued that it was proposed to give the Establishment more than it had before, and predicted an early anti-Church-and-State agitation. The Rev. W. Best (Baptist) moved and the Rev. A. H. Byles (Independent), seconded: "That this meeting recognises the desire of the Government to meet the objections of the Nonconformists to their Education Bill, but finds their proposed amendments inadequate, and desires to express its conviction that the only thoroughly satisfactory solution of the religious difficulty will be found in the provision of religious instruction by voluntary effort only, but rather than postpone legislation to another session, it would be willing to accept such teaching from the Bible as shall not be in support of or in opposition to the peculiar tenets of any religious denomination, subject to a time-table conscience clause." This gave rise to a long discussion, but it

was eventually adopted, the last clause being omitted.

#### PLYMOUTH.

A conference of from 200 to 300 teachers of Devon and Cornwall was held at Plymouth on Saturday. The Bishop of Exeter, who presided, said it was astonishing to a man who had had the government of a school to hear the remarks of those who had not had the same practical experience. It was highly important, in the discussion now going on, that teachers should freely give expression to opinions founded on practical knowledge. The religious difficulty, he believed, had been enormously exaggerated. Once inside the school, the difficulty almost vanished. Christian teachers of different denominations differed very little in their teaching. The difficulties suggested as presenting themselves to teachers came entirely from those who collected school funds, and who considered themselves responsible to the public for their management, not from the teachers themselves. The teachers ought to insist on retaining the power to teach religion. Resolutions were passed expressing a general approval of the Government bill, that the denominational system had done excellent work, and should be still further improved and sustained.

#### THE BAPTISTS AND THE BILL.

A meeting was held in the Baptist Chapel, South Parade, Leeds, yesterday, of the committee of the Yorkshire Association of Baptist churches, representing a membership of 10,000 persons, to consider the amendments to the Education Bill, as submitted by Mr. Gladstone. The following gentlemen were present:—The Rev. James Acworth, LL.D., President; the Revs. W. Best, B.A. (Leeds), W. Medley, M.A. (Rawdon College), C. Larom (Sheffield), L. B. Brown (Hull), W. C. Upton (Beverley), J. P. Ohown and James Mursell (Bradford), W. E. Goodman (Keighley), J. Hanson (Huddersfield), J. Haslam (Gildersome), J. Parker (Lalendine Nook), J. Barker (Lockwood), Thomas Michael (Halifax); Alderman Crowther, J.P. (Lockwood), Messrs. J. B. Bilborough and J. Town (Leeds), Thomas Aked (Shipley), &c., &c. After some discussion, the following petition was adopted unanimously:—

The humble petition of the representatives of seventy-five Baptist churches comprehending ten thousand communicants, met in association at Lockwood, Yorkshire, in Whitsun week, and subsequently at South Parade Chapel, Leeds, sheweth, that your petitioners are of opinion that in the matter of education the imparting of secular instruction to the people does alone come within the province of the Government. On this ground your petitioners feel it impossible to approve of the Education Bill now before your honourable House even in its amended form; first, because it consolidates and extends the present system of denominational schools; second, because it gives scope in the proposed rate-supported schools for the teaching of any kind of religious dogma, provided only such teaching is communicated orally; third, because your petitioners are still of opinion that by the provisions of this bill a new form of taxation for religious purposes will be established, and that it will be a practical reversal of the whole course of modern legislation. Your petitioners therefore pray your honourable House that the Education Bill before your honourable House may be amended so as to remove the objections your petitioners have now submitted. And your petitioners will ever pray. Signed on behalf of the above-mentioned association,

JAMES ACWORTH, LL.D., President.

It was resolved that the petitions be forwarded to Lord Milton for presentation. During the proceedings a letter was read from the Rev. S. G. Green, B.A., President of Rawdon College, who was prevented from being present by the death of a near relative, to the effect that Nonconformists had no alternative now than to support the amendments of which Mr. Richard, M.P., had given notice.

#### THE BISHOP OF MANCHESTER.

The Bishop of Manchester spoke on Monday at the annual meeting of the Education Aid Society in Manchester, and criticised at some length the Government Education Bill. It was, he said, one of the points that made him apprehensive regarding the Government measure, that it attempted to deal with the whole country, and with the entire population, rural as well as urban, the circumstances of which were as different as could well be conceived, upon the same principle and upon one Procrustean plan. It was feared by some that the bill would extinguish their organisation, and others of its class. That was not his opinion. The Education Aid Society, he thought, had a great future before it, if it would only do as it had done—if it would go forth and say, "Wherever I find a labouring school in the midst of a destitute population, no matter to what denomination it may belong, I will give that school a share of my funds. On the question of compulsion, the bishop said that if any system of compulsion, direct or indirect, could be secured, which should be not merely nominal, but real and effective, no one would rejoice at the results of such a system more than he; but compulsion represented a power that was most hateful to all Englishmen; they would not stand the domiciliary visits of the policeman; and it would be necessary to impress upon the minds of parents that they must submit to the law when it came to them in that form. A compulsory prohibitory law, which was not effective, and was constantly trampled under foot, was about the most destructive thing to the social structure which could be put upon the statute book. Mr. Francis Taylor, one of the sub-committee which drew up the Manchester Education Bill, afterwards replied to some of his lordship's remarks. Mr. Taylor said he was not at all alarmed at the hobgoblin which the bishop had raised in the form of domiciliary visits. The plan proposed had nothing whatever in the shape of domiciliary visits. What he did fear was the proposal to make compulsion

permissive; that was to make an act a crime in Manchester while it was not so in Salford. The Government bill had been, in his opinion, so much improved by the new amendments that he had now great hopes of its success.

Colonel Loyd-Lindsay, M.P., writes to the *Times* to suggest that there should be a meeting of "learned and good men of different denominations" to settle a scheme of unsectarian Christianity which may be taught in the national schools without offence to anybody. The mere reading of the Bible will be understood, Colonel Loyd-Lindsay thinks, "about as much as the musical but unmeaning cry of a dervish on the top of a minaret."

#### THE WESLEYANS.

The following resolution was passed at a meeting of the Sub-Committee of the United Committee on Wesleyan Education held on Monday:—"That the compromise by which the Government has proposed to settle existing differences by the exclusion of voluntary schools from local rates, and the provision of increased aid to them from the Parliamentary grant, is strongly condemned by this committee; and, in their judgment, Clauses 22 and 23 of the original bill should be restored with the amendment already suggested, that from all rate-aided schools denominational formularies should be excluded."

#### HEARING OF THE GOVERNMENT SCHEME ON IRISH EDUCATION.

The *Birmingham Post* confesses a suspicion that Ministers feel themselves hampered by an educational difficulty which is not English, but Irish. "The Roman Catholic priesthood are determined to get the education of Ireland into their own hands. The evidence given before the Royal Commission proves this beyond question, and singularly enough, Cardinal Cullen and other prelates and priests who gave evidence seem to be full of confidence that their designs will be realised. We trust most earnestly that there is no valid ground for the suspicion, but we are driven to ask if the Government have given any sort of pledge to hand over the Irish schools to the priests? If they have there could be no surer way of realising the compact than is opened by Mr. Gladstone's latest proposals. This bill, if it is carried, will give the education of Ireland to the Roman Catholic priesthood, for the essence of the bill is to strengthen and extend the denominational system in England, by increased aid from the State; and if this is done in England, it will be impossible, and unjust if possible, to refuse the same system to Ireland. In resisting Mr. Gladstone's proposals the League and the Nonconformists are fighting for educational freedom in both countries."

#### THE LATE CHARLES DICKENS.

On Sunday afternoon Dean Stanley preached a sermon in Westminster Abbey on the deceased author, and there was an overflowing congregation. The Dean took his text from the Gospel of the day, the Parable of the Rich Man and Lazarus, which, he observed, was most appropriate to the occasion, and chimed in admirably with the service performed within those walls on Tuesday—the funeral of "that gifted being who for years had delighted and instructed the generation to which he belonged." He showed that the story of Dives and Lazarus formed something more than an ordinary "parable," and that, in spite of both the one and the other being "as purely imaginary beings as Hamlet or Shylock," it was a "tale of real life, so real that we can hardly believe it to be fiction, and not an actual history." The Bible, then, urged the preacher, sanctions this mode of teaching, which has been in a special sense God's gift to our own age.

In various ages (he continued), this gift has assumed various forms, the divine flame of poetry, the far-reaching page of science, the searching analysis of philosophy, the glorious page of history, the stirring eloquence of preacher or orator, the grave address of moralist or divine—all these we have had in ages past, and to some extent we have them still; but no age has developed like this the gift of speaking in parables, of teaching by fiction. Poetry may kindle a loftier fire, the drama may rivet the attention more firmly, science may open a wider horizon, and philosophy may touch a deeper spring, but no works are so penetrating or so persuasive, enter so many houses, or attract so many readers, as the romance or novel of modern times.

And in proportion as the good novel is the best, so is the bad novel the worst of instructors; but the work of the successful novelist, if pure in style, elevating in thought, and true in its sentiment, is the best of blessings to the Christian home, which the bad writer would debase and defile. In the writings of Charles Dickens, it is clearly shown that "it is possible to move both old and young to laughter without the use of a single expression which could defile the purest or shock the most sensitive"; he taught a lesson to the world that it is possible to jest without the introduction of depraving scenes or the use of unseemly and filthy jokes. "So thought and so wrote, not only the genial and loving humourist whom we mourn, but Walter Scott, and Jane Austen, and Elizabeth Gaskell, and William Thackeray." But, he urged, there was something even higher than this to be learnt in the writings of Charles Dickens, and which it was well to speak of in the House of God and beside that new-laid grave. "In that long series of stirring tales, now closed, there was a palpably serious truth—might he not say a Christian and evangelical truth?—of which we all needed much to be reminded, and of which in his own way he was the special teacher. In spite of the Oriental imagery with which it is surrounded, the Gospel tells us, and the departed writer did but re-echo the truth, that the rich man and Lazarus lived very near and close to each other; he showed us, in his own



dramatic and sympathetic manner, how close that lesson lay at the gates of the upper and wealthier classes of modern English society in this age of widespread civilisation and luxury." The poor man had but one name given in him in the parable, but in the writings of Charles Dickens he bore many names and wore many forms; now coming to us in the type of the forlorn outcast, now in that of the workhouse child struggling towards the good amid an atmosphere of cruelty, injustice, and vice.

"We have need, then," he continued, "of such a preacher to remind us of one great lesson of life, the duty of sympathy with the poor and the weak, with the absent, and with those who cannot speak for themselves. And it is because this susceptibility, this gift of sympathy, is so rare, that we ought to value it highly where we meet it, and to reckon it as a gift from God."

As the rich man was made to see and to feel Lazarus at his gate, so our departed instructor taught us to realise as brought into very near contact with ourselves the suffering inmates of the workhouse, the neglected children in the dens and dark corners of the streets of our great cities, the starved and ill-used boy in remote schools far from the observation of the world at large. All of these must have felt that a new ray of sunshine was poured by his writings on their dark existence, and a new interest awakened outside in their forlorn and desolate lot. In him an unknown friend pleaded their cause with a voice which rang through the palaces of the rich and great, as well as through the cottages of the poor; and by him these gaunt figures and strange faces, though in a slightly exaggerated form, were made to stand and speak face to face with those who up to that time had doubted their existence.

And, further, the same faithful hand which thus depicted the sufferings of the poor man, drew also pictures of that unselfish kindness, that kindly patience, that tender thoughtfulness, that sympathy for the weak and helpless which often underlies a rough exterior.

When the little workhouse boy wins his way, pure and undebated, through the mazes of wickedness into a happy home, when the little orphan girl brings thoughts of heaven into the hearts of all around her, and is as if the very gift of God to those whose desolate life she cheers, there is a lesson taught which none can read and learn without being the better for it. In fact, he laboured to tell us the old old story, that even in the very worst and most hardened of mankind there is some soft and tender point, and what is more, a soul worth being touched and reached and rescued and regenerated. He helped to blot out the hard line which too often severs class from class, and made Englishmen feel more as one family than they had felt before. Therefore, it was felt that he had not lived in vain, or been laid in vain in this sacred house, which is the home and the heart of the English nation.

There was, of course, to be learnt from the text one further great and fearful lesson—the solemn weight and burden of individual responsibility of each man to his Maker for the life that he has led, and the use which he has made of the talents vouchsafed to him. This lesson was brought very closely home to those fourteen mourners and the handful of other persons who were gathered a few days before in the silence and stillness of that vast empty church around the grave of the great novelist. But he would not dwell long on this lesson, nor would he add there any eulogy on the dead, further than to remark that his grave, already strewn with flowers, would henceforth be a sacred spot both with the New World as well as with the Old, as that of the representative of literature, not of this island only, but of all who speak our English tongue. The Dean then read the following extract from Mr. Dickens's will, dated May 12, 1869, which will be new to the public, and will be read with a thrill of interest and satisfaction:—

I direct that my name be inscribed in plain English letters on my tomb. . . . I enjoin my friends on no account to make me the subject of any monument, memorial, or testimonial whatever. I rest my claims to the remembrance of my country upon my published works, and the remembrance of my friends upon their experience of me in addition thereto. . . . I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children to try to guide themselves by the teaching of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter. "In that simple but sufficient faith," concluded the Dean, "Charles Dickens lived and died. In that faith he would have you all live and die also; and if any of you have learnt from his works the eternal value of generosity, parity, kindness, and unselfishness, and to carry them out in action, those are the best 'monuments, memorials, and testimonials' which you, his fellow-countrymen, can raise to his memory."

The sermon was listened to with breathless attention by that portion of the congregation who fortunately had seats in the Sacristy and under the Lantern, but very little of it could have reached the mass of the congregation in the choir and transept. The Dean was labouring under a severe cold, and it was evidently only with the greatest difficulty that he was able to deliver his sermon at all. The sermon was followed by Handel's well-known and magnificent anthem from the Book of Job, chapter 29, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness unto me." Among the congregation present were several members of both Houses of Parliament, some dignitaries of the Church, and a host of literary celebrities, among whom Mr. Tennyson attracted considerable attention as he sat in the centre of the Sacristy.

The *Globe* says that Mr. Dickens leaves, including the value of his copyrights, nearly 80,000*l.* for his family. The fourth, fifth, and sixth monthly parts of "Edwin Drood" are completed, and the outline of the remaining portion of the story has been so drafted in Dickens' waste-book, that Wilkie Collins, who, it is understood, has consented to finish

the tale, will have no very difficult undertaking before him.

The *Athenaeum* states that Mr. Woolner is to execute, by request, a bust of Mr. Charles Dickens, and that he has the advantage of a mask which was cast for the purpose.

In an article upon Charles Dickens, intended to be eulogistic, the *Tablet* does not hesitate to say, in effect, that Mr. Dickens was utterly ignorant of Christianity, and in so many words, that his characters are, "at best, amiable heathens, whose virtues had every possible merit except that of being Christian."

The *Athenaeum* says—"Mr. Charles Kent has kindly consented to our printing what is in all probability the last letter that Mr. Dickens wrote. On Thursday, when Mr. Kent went to keep the appointment, Mr. Dickens was lying unconscious, and was within a very few hours of his death. The "opal enjoyments" refer to the tints of the sky:—

Gadshill-place, Higham-by-Rochester, Kent,  
Wednesday, June 8, 1870.

My dear Kent,—To-morrow is a very bad day for me to make a call, as in addition to my usual office business, I have a mass of accounts to settle. But I hope I may be ready for you at three o'clock. If I can't be, why then I shan't be. You must really get rid of these opal enjoyments. They are too overpowering.—"Those violent delights have violent ends." I think it was a father of your Church who made the wise remark to a young gentleman who got up early (or stayed out late) at Verona.—Ever affectionately,

CHARLES DICKENS.

To Charles Kent, Esq.

The pictures and other objects of art which belonged to Mr. Dickens are to be sold by auction by Messrs. Christie and Manson. His library he has left to his eldest son. His manuscripts and papers are at present in the hands of his executors, Mr. Forster and Miss Hogarth. *All the Year Round* has been left to his eldest son by Mr. Dickens in a codicil appended to his will only a week before his death. Mr. C. Dickens, jun., has for some time been acting editor of the journal, and in a gracefully written address, which appears in the last number, he declares his resolution to conduct the journal in the same spirit in which his father conducted it, and aided by the contributors who have hitherto contributed to it.

M. Louis Blanc, writing in the *Rappel*, expresses the opinion that Charles Dickens was a humourist with less originality than Shakespeare, less sensibility than Cervantes, less depth than Jean Paul, and less *bonhomie* than Sterne. He did not, M. Louis Blanc thinks, regard the vices he describes quite seriously enough, and weakened the moral effect of his pictures by the comic colouring given to them. The influence of his novels was, however, highly salutary on the whole, and in his writings he always respected himself and respected his readers, while the sanctity of the domestic hearth never had a more reverential painter or more charming apostle.

In the course of a speech made by Mr. Mundella, M.P., at Sheffield, on . . . day, that gentleman said: "I was dining with a distinguished artist a few days ago, and he said to me, 'A short time ago I painted the portrait of Charles Dickens. It was arranged that I should sit in his room whilst he was at his work, for he was a most painstaking, industrious, and methodical man, and nothing could divert him from the regularity of his habits. He sat for hours, again, and again, and again, and he wrote, as it seemed to me, almost with anguish. I looked in his face, and watched the anxiety and care, and the blotting out and re-writing of his work. I was astonished to find how much he owed to his indomitable perseverance.'"

### Crimes and Casualties.

George Somers, the celebrated Nottinghamshire cricketer, died at Nottingham on Monday evening from injuries received in the match at Lord's Ground on Wednesday last. He was struck full in the temple with the ball, and the blow caused his death, from effusion on the brain.

A distressing case of manslaughter occurred on Saturday at Higham, near Barnsley. It appears that a number of lads were playing pitch-and-toss, when a dispute arose respecting the money. A fight ensued, in which a youth named Glover was kicked by another boy named Arthur Senior. Glover died immediately. Senior was apprehended on Sunday.

A gardener's labourer, while acting as a marker at a private rifle-range at Parlington Park, near Leeds, was accidentally shot on Saturday, by Lieutenant-Colonel Gascoigne. The marker had left the rifle-butt while the firing was proceeding, and without receiving any signal. The ball passed through his body and killed him on the spot.

A fatal boat accident on the Thames is also reported. Five or six persons went out in a pleasure boat at Kew, and, being in a frolicsome mood, and ignorant of the management of a boat, capsized it close to the bank of the island just above Kew Bridge. Five of the party were saved, but one young man was carried away by the stream and drowned before the eyes of numbers on the towing-path and close to several boats.

A rumour spread at an early hour on Monday morning that the clock tower of the Houses of Parliament was on fire. Everybody inside was roused, and the engines were sent for, but in a short time the cause of alarm was not only discovered, but removed. The matting which is placed on the floor under the weights of the clock to break their fall, if such an event should ever occur, had become ignited by the heat from the flue which passes near

and was smouldering, but the prompt application of water (hose is laid on to the clock) extinguished the fire, and all danger was at an end. As many as ten engines were on the spot. This is the second time a fire has occurred in the clock tower from the same cause.

Two fatal bathing accidents took place on Saturday. A lad named Henry Dentrel Weber, a pupil in the International College, Spring-grove, near Brentford, was drowned in the evening while bathing in the Grand Junction Canal. He could not swim, but was with a companion who was a good swimmer. While the latter was dressing he heard Weber cry out for help, he having got into deep water. The other immediately stripped again and went to the rescue of his friend, but he was seized round the neck by the drowning youth, and was in danger of losing his own life. After a struggle he succeeded in shaking him off, swam to the shore, and ran as quickly as possible back to the college and gave the alarm, but the body of the lad was not recovered till life was extinct. On Saturday morning a boy named Jackson was drowned while bathing with a number of companions in the Thames, opposite Messrs. Price's candle factory at Battersea. Two lads dived after him, but were unsuccessful in their efforts to find him.

John Duke, about fifty years of age, his wife, named Ann, about the same age, and several children have resided in Bridgewater Gardens, Aldersgate-street. The man was by trade a cigar-maker, but had been out of work for a long time past, and had lately been in a very low and desponding state. He had frequently threatened to destroy his life. On Monday morning when he got up he appeared more depressed than usual. Suddenly he laid hold of his wife's head, pulled it back, and then cut her throat almost from ear to ear. The husband then attempted to destroy his own life. An alarm having been given, the place was entered, and the two persons were found lying in pools of blood. A medical gentleman was called in, but the injuries were so serious that it was deemed advisable to have the sufferers removed to St. Bartholomew's Hospital. Distress and trouble he had had with some members of his family were the causes for committing the awful act.

There has been a frightful accident on the Great Northern Railway. On Monday night, at nine o'clock, an excursion train left King's-cross with passengers, returning to Yorkshire. At one o'clock a.m. as it was approaching Newark, a goods train coming in the opposite direction ran off the rails, and crossed over to the down line, where it met the passenger train. A fearful collision ensued. Fifteen passengers were killed. Both lines of rail were blocked up, but the Great Northern traffic was continued by means of the loop line. The Secretary of the Great Northern Railway has sent to the papers the following account of the catastrophe:—"A Manchester goods train left Retford Station for London at about one o'clock on Monday morning, and when passing about a mile south of Newark one of the axles of a waggon belonging to another company broke close to the wheel, that waggon and others were thrown off the up line on to the down line, which was completely blocked. At this moment a return excursion train from London to Yorkshire was passing the spot, and ran into the wagons, which were thrown on to the down line. A disastrous collision thus occurred, in which, I grieve to say, thirteen passengers and the driver are reported as having been killed, or so seriously injured that they died shortly afterwards, and several others are reported as much hurt."

A singular case of municipal bribery was heard in the County Court at Tamworth on Saturday. A labouring man, named Robinson Smith, charged Mr. John Carmichael, the agent of Sir Robert Peel's Tamworth estates, with having corruptly endeavoured to secure his vote, at the last municipal election, for four candidates, named Stenson, Groom, Aitken, and Hamel, and he sued him under the Municipal Corporations Act, 1859, for bribery, claiming the penalty of 40*s.* The bribery consisted in offers of work; of intimations to the plaintiff that he owed rent; that if he did not vote as desired he might have to leave his house; and of treating to glasses of rum at a public-house. The plaintiff voted for the other side on the 1st of November, on the 2nd the bailiffs were put in his house, and the same day he received a notice, signed by the defendant, to give up possession. The defendant denied all the allegations made by the plaintiff, and offered explanations on some of the matters proved by the plaintiff and his witnesses. With respect to the notice to quit, he heard that Smith was about to remove his goods, and therefore put in a distress. The judge looked with suspicion on these explanations, which were simply a series of unfortunate coincidences, and he gave the plaintiff a verdict for 40*s.* and costs, declaring that the evidence for the defence had not shaken the case.

THE CITY OF BOSTON STEAMER.—A letter from Mr. Inman to the Board of Trade, admitting that there is no longer any hope of the City of Boston, has been published. Mr. Inman says he has no direct evidence as to the manner of the loss, but as statements reflecting on the seaworthy condition of the vessel have been made, he thinks it right to give what information he can. His own opinion is that as the ice broke up suddenly this year the vessel foundered from getting among it. Mr. Inman thinks this view all the more probable because no portion of the wreck has been seen.



## Literature.

## DR. JOHN YOUNG'S "CREATOR AND THE CREATION."\*

Dr. Young has done well to give this book a new title. The present title is in itself more accurately descriptive of the subject and more interesting than the former—"The Mystery; or, God and Evil." The change, too, which he announces in his convictions relative to the eternal destiny of those who die impenitent is a radical one; it affects profoundly his whole current of thought on the general subject. The three main conclusions of the former volume he again affirms—the reality of evil, physical and moral; the impossibility of God's being the author of evil; and the "absolute inpreventability" of evil. To these he now adds in final conclusion, necessary to harmonise these with our faith in God—the certainty of the ultimate and complete triumph of God over evil; the certainty that all evil, physical and moral, shall at length be utterly and for ever removed from the universe.

There are four ways in which the subject of this volume may be treated: metaphysically; by direct appeal to the moral intuitions; historically; or, to borrow a word from the positive philosophy, sociologically; or Scripturally, by reference to the teachings of the Bible. We regret that Dr. Young has chosen in the main the metaphysical treatment. Dr. Young's thinking is profound; his statements are severely simple, that is to say, since it is of metaphysical simplicity we are speaking, they are highly abstract. And hence there is little progress in his arguments. Sentence after sentence, indeed paragraph after paragraph, is only a repetition in other language of thoughts which have gone before. Moreover, the metaphysical treatment is eminently unsatisfactory. Dr. Young is compelled at length to overleap his metaphysical fences, and take refuge in the absolute goodness of God. But this is a moral intuition; metaphysics cannot establish it: it rests finally on that faith, which is the sponsor "and substance of things hoped for, the evidence of things not seen." "The moral," says he, "must have its basis in the intellectual." Elsewhere, however, and more wisely, as we think, he compares the moral intuitions to the intuitions of the senses rather than to the conclusions of the intellect. The intellect clothes and gives form to the intuitions both of the senses and the moral being, it also combines them, and reasons from them; but it does not serve as their basis; it must accept them on their own evidence. "With greatest power of mind," says Dr. Young, "we fall back on the necessity of an infinite and overflowing love, a quenchless desire to fill immensity with all possible forms of purity and joy." This is a noble sentence, and such abound in this volume; they constitute its real strength and value, and we heartily thank the author for them. We wish that such demands of the moral nature and postulates of faith had been throughout kept rigorously in the forefront of the argument, not held in reserve to "fall back upon" in defence against one horn of a metaphysical dilemma.

Dr. Young seems to us to affirm too absolutely the doctrine of human freedom—we use this term in preference to the commoner one, "The freedom of the will." Sociologists may well declare that the freedom for which he contends is ideal only; that no man save the first can possibly have had it. Dr. Young resigns very much when he writes, again with great truth, "Looking broadly on the vast populations of the earth, and on the darkness and the vice amidst which, without fault of theirs, myriads of our race live and die, the conviction forces itself upon us that, in their case, so far as this world is concerned, probation is a name, and no more."

Dr. Young concedes that the will may be enslaved. "Every false and vicious device which a man forms, every choice at variance with the true ends of the moral organisation, is an injury to the faculty of will itself; but an injury for which, with all its consequences, the wrong-doer himself is entirely accountable." In the present state of our psychological knowledge, it would be rash, indeed, to affirm that men do not also help to the enslavement of the wills of the children sprung from them; and when Dr. Young adds that, as a consequence of misguided and corrupt desires, men have "immensely less ability to choose aright," he is directly advancing the conclusion that some are born into the world with "immensely less

"ability to choose aright" than others. Again and again, when Dr. Young affirms that "the man himself alone creates" the certainty of his choice; that in his choice the man reveals himself, we have replied, "all this is profoundly true, but who is the author of the man?" Characteristics, if not, indeed, character, are hereditary. We ought not, in our revolt against that view of moral causation which confounds motives with physical causes, to overlook the complexity of human character. We hold, with Hamilton, that a will undetermined by motive is morally as worthless as a will absolutely and wholly compelled by motive. We add that such a will would be completely inactive; for ever a potentiality, but not a power.

Dr. Young is not quite consistent with himself when he maintains the inpreventability of evil. "An intelligent, responsible creation involved the entrance of sin and suffering. It was no Divine ordination, not even a Divine choice, but simply an inevitable necessity. Only because it must be it was." Such a creation, again, was itself necessary. God chose to create, but He was impelled to create a moral, responsible creation by the necessity of his own all-loving nature.

"If there be a necessity of creation at all, it seems most befitting to picture the necessity springing out of an infinitely loving nature. For ever and ever, gushed up with mighty force the infinite desire to produce blessedness and glory; welling from beneath, irresistibly, irresistibly, it must flow forth—it must find vent for itself. It did. God spake, ineffable, irrepressible love spake, and creation was. Creative power has been put forth, the universe exists. To our conceptions the necessity for this lying in the highest grounds of rectitude and wisdom finds its reason highest of all in the energy of uncreated benevolence. Had there been no creation, there would have been no moral evil. But to our conceptions, necessity there must have been, that a creation should exist, else it had never existed, necessity in some sense, on some grounds, though we can never hope thoroughly to penetrate them."

In the face of such arguments as these, the ideal freedom of choice for which he contends seems scarcely worth the contest. Hamilton's teaching that we are conscious of ability to choose, although freedom cannot be metaphysically established, is sufficient to meet the exigencies of the problem, if indeed it be not more simply met by the consciousness of responsibility itself. All beyond rather confuses the problem than illustrates it.

It is to Dr. Young's method, and to that but partially, that our strictures apply. Metaphysical in form, his arguments are moral in substance. His great argument for the inpreventability of evil is that, if it could have been prevented, it must, and that not on any metaphysical ground, but simply and solely because it were treason against God, shocking to our whole moral sense, to conceive it otherwise—evil is evil, and God is good.

"No amount of good, not an eternity of physical or moral good to myriads of beings could justify the existence of moral evil—supposing it possible to have prevented it. An impiety, a falsehood, an injustice, a cruelty, is simply a sheer abomination, execrable and damnable. It is not only violation of the dictates of conscience and reason, it is direct resistance to God, and strikes at the eternal principles and at the very existence of the moral universe. Be its amount what it may, be it ever so minute, ever so trivial, as we might speak, eternal rectitude and eternal reason cry out against it, and declare that it must not, shall not be, that nothing can ever justify it, that it is only and wholly and unchangeably wrong."

"It is the instinct of reverence and love which impels to the belief that, with unmitigated abhorrence, the awful Guardian of rectitude and truth, in whose nature the reigning laws of the moral universe have their foundation, and of whose essence they are the eternal modes, must regard the remotest approach to sin. Be the difficulties what they may, on other sides, be they for ever insoluble, there is no difficulty here, and there must be no hesitation. Wherever, whenever moral evil arises, the Supreme must have been infinitely opposed to it. It is of God's very essence to be opposed to what is morally wrong; we should alter, we should destroy His being, were we to suppose anything else."

The clear perception and strong enforcement of these principles give this book very great value. Every devout and thinking man will prize the book for its distinct utterances on these points.

"That God should be the direct author and causer of sin is no mystery, but a naked blasphemy. Moral evil cannot be explained; if it could, it would cease to be what it is. It is altogether an anomaly in the universe. There is no law into which it can be resolved, for it is a violation of all law. It can be accounted for on no principle, for it is in the face of every right principle. An interpretation of it—a rational, intelligible interpretation of it—is necessarily impossible, for it is a violent outrage to conscience, reason, gratitude, and love. The fact of sin is certain, but its deep ground and its full interpretation lie beyond discovery."

Dr. Young affirms the doctrine of universal salvation. Not much is said as to the teaching of Scripture on this point; we think he might with advantage have expanded the reference in his Preface to the words in the New Testament which speak of "all things" being reconciled to God by Christ. But he has chosen to dwell more on the utter, absolute incredibility of

eternal misery. "On one point it is impossible to feel the least hesitation—eternal punishment in the sense of conscious suffering, even in a single instance, is inconceivable and unendurable by any sound and sane conscience." More on this point cannot be said. We do not think that Dr. Young has laid sufficient stress on the indefinite capability of resistance of God's grace that may prove to be possessed by some men. The "necessity" for all to be saved is nowise clear; there are facts which seem to indicate that souls may "die eternally," that is, naturally cease from consciousness and being, as the result of constant moral depravation. But we join with him in affirming that "the idea of eternal misery is inconceivable and unendurable by any sane and sound conscience." We may not know all that God will do, but there are some things we are abundantly justified in saying He cannot do. A moral contradiction is no less impossible than an intellectual contradiction.

Dr. Young commends to his co-religionists of the Evangelical school, this conclusion, "to which none of them can be more sternly averse than I once was, but which I now believe to be full of glory to the ever-blessed Redeemer and to the Great Father of all souls." We wish that not only they but all Christian schools would ponder it well. The doctrine of eternal punishment has mightily increased the pressure of "the Mystery of Good and Evil," the wise arguments of Butler are torturing and tantalising to earnest souls if advanced in connection with it. Wise and weighty are these words of the accomplished and noble-minded author of whom we now take leave:—

"God's dealings here with His earthly creatures are wise and righteous and loving; but even these dealings are misconstrued, unless we connect them with our everlasting destiny."

"If He who knew that sin was inevitable, endured it because He also knew that it was universally and eternally remediable, then the dark mystery of providence would be for ever gloriously solved."

## A RAMBLE INTO BRITTANY.\*

Mr. Musgrave is a better traveller than literary artist, and his books consequently suffer, even where the material is calculated to make up for any oddity or pedantic affectation in the form. He has a keen eye for observation, is leisurely, sympathetic, and prepared to meet and make allowances for the prejudices of others. Indeed, the readiness with which he throws himself into the attitude of others is very remarkable, as engendering a sort of general character, a kind of miscellaneous appearance to his writing. Everything is grist for his mill; everything comes upon him with equal claim. Sometimes this leads to our getting very rare and unexpected information in the most out-of-the-way places where no one would have ever dreamt of looking for it, and sometimes it imparts to his account a tinge of humour. An instance of the former is when, falling in with a guest, he is led to descend on certain old books and things of equal importance at Douai; and an instance of the other is when at Douai he is involuntarily imprisoned by the "inoffensively insane" just for "the fun of the thing."

The form of the present book is very characteristic. We do not get to Brittany till we are near the end of the first volume, which is mainly taken up with a ramble in Normandy. But what reconciles us to Mr. Musgrave is that there is no mere outside work with him. He occasionally gets to the very heart of the problems he is sometimes compelled to speak of, by a single glance; and he never contents himself with "pretty pictures," though truth to say, he can lay on a bit of fresh colour when he likes. This, for instance, is a very dainty touch of landscape:—

"I could not better describe the district of Normandy, through which my journey lay this morning, than by comparing it with the most beautiful part of South Devonshire—those portions of the fairest county in England, where the pastures undulate most pleasingly, and woods and forests, massed in all the splendour of the growth of centuries, constitute the grandest feature of the landscape."

He can describe a pile of Gothic or Roman architecture well, too; but these are not Mr. Musgrave's strongest points. He has a deep and true interest in the social condition of the people, the produce of the country, and its promise of progress; nay, as he goes along, he looks in on idiot and lunatic asylums, and other such places, and speaks of the poor patients with a knowledge almost professional, and a sympathy certainly more than professional. Some of the remarks about the poor idiots, old friends whom he had seen on previous visits, are very touching, and now and then, it strikes us, they are exceedingly wise. Mr. Musgrave

\* A Ramble into Brittany. By the Rev. GEORGE MUGRAVE, M.A., author of "Nooks and Corners in France."

\* The Creator and the Creation: How related. By JOHN YOUNG, LL.D., Edinburgh, Author of "The Christ of History." A new Edition, thoroughly revised and altered. (London: Strahan and Co.)



speaks of the effect of music in first stimulating the dull stagnant faculties of these poor creatures, and hints that the thing deserves a wider and more careful test than has yet been applied to discover whether we have not in this a principle of healing of incalculable importance in such cases.

Another point on which Mr. Musgrave shows both knowledge and sympathy is the condition of the poor peasant proprietors of France. They are mere slaves of the soil, sad and toilworn, and aged. Their fate is a good argument against that passion for the absolute possession of small farms, which so completely fills the Irish imagination, and which was once on a time more common in Scotland than it is now. It seems to give the death-blow to good agriculture, for scientific principles are never reached, and it condemns the possessors to helpless helotage, wherein both mind and body are stunted and doomed to premature exhaustion. Mr. Musgrave tells, with a feeling of despondence, of a man he saw "scraping the top-soil off one field to make compost for another," and he thus goes on to describe the women, on whom perhaps the burden falls even more heavily than on the men:—

"Here and there we fell in with some hideous old women tending cows. One of these was straining every bone and muscle to extricate her charge out of a ditch—through the sole medium of the tail. It would have been bad luck for the cow, as Stephenson observed, if the vertebral joints of that useful appendage had not been capable of bearing the longest and strongest pulls; for the old crone hauled away as if she been exercised at Brest or Ocherbourg in raising masts and anchors from her childhood. The forces physiques of some of these ill-favoured ones, who at fifty years of age present the aspect of seventy-five, are hardly conceivable by those who have never witnessed female labour on farm lands abroad. They fetch and carry loads from which our coal porters and broker's men would stand aghast; and stand for hours unsheltered in torrid heat. Their husbands toil in spade labour; but what shall we say of going to plough, as late as six o'clock in the evening? I saw three horses in line drawing a heavy plough through a white clay soil; and this was to continue till half-past eight o'clock. Both men and beasts had been carrying hay and hauled all day. This is the toilsome destiny of the peasant proprietor. He is a slave on his own plantations, and from the imperious obligation to spread some kind of compost sparingly on every square foot of soil from which, of necessity, he takes crop after crop, without a fallow or relief in any shape, he is a stranger to ease and contentment. The severe toil and privations of these little proprietors—ignorant and disheartened, overworked and overtaxed peasants, cannot but shorten their lives. Some of the women, fifty years old (in appearance seventy), walk five miles with a full basket weighing thirty pounds. A few ride on donkeys, but the majority are on foot, and the runs that old crones are obliged to take when reclaiming a truant cow from a bye land, up which the aggravating brute seems invariably determined to stray, would tire out some of our less hardy maidens in less than an hour."

The average yield of French land is low in comparison with that of England:—

"The property hereabout is too much to admit of any continuous surface of herbage; and sheep-feed consequently, is out of the question, though France has materially increased her flocks, and, learning the value of stock as an export, has in many districts converted arable land into pasture. Still, it has transpired that though one eighth at the least of her whole territory is now grazing land, our country rears upon sixty-two million acres of feed, thirty-five millions of sheep, while France from one hundred and six million acres on which her flocks feed and are folded, rears thirty-three millions."

We notice many misprints in Mr. Musgrave's volume.

### Miscellaneous.

**A GENEROUS GIFT.**—Mr. Hugh Mason has just presented an extensive public park and gymnasium to the town of Ashton-under-Lyne. The gift has been accepted by the corporation, and the formal opening is appointed for next Saturday.

**THE EMPEROR NAPOLEON** has written a letter to the Mayor of Southampton, in reply to an address from the Town Council of that place congratulating His Majesty on his escape from assassination. The Emperor says:—"The sympathy which you manifest towards me, with reference to the recent design upon my life, touches me deeply, and in it I see a fresh proof of the ties of friendship which unite France to England. I trust most heartily they may ever continue so, for modern society has to depend for its progress upon our union and efforts."

**THE BRISTOL ELECTION.**—After some hesitation, Mr. Sholto Vere Hare, the Conservative candidate at the last election, has yielded to the solicitations of the Working Men's Association, and consented to be put in nomination for the seat now vacant. Mr. Hare's address was issued on Monday. In it he avows his political opinions to be those of Liberal-Conservatism, and, with the warmest attachment to our glorious Constitution, he declares himself an advocate of enlightened progress and a thorough reform of all abuses. Mr. Hare made a public entry into Bristol on Monday evening, and addressed a large meeting on College-green. The retirement of Mr. Odger and the thorough union now prevailing in the Liberal ranks render the return of Mr. Hodgson almost a certainty. The late member (Mr. E. S. Robinson) and his supporters are working indefatigably to insure Mr. Hodgson's success, and the

trodes are pronouncing in his favour. The nomination will take place on Friday, and the polling will be held on the following day.

**A FENIAN DEMONSTRATION** took place at Dublin on Sunday on the occasion of the funeral of the mother of Thomas Clarke Luby, a Fenian prisoner. About seven thousand persons marched in procession through the city, wearing green and orange emblems draped with orange. The processionists stopped and uncovered at the scene of the execution of Emmett. On their arrival at Glasnevin Cemetery the crowd proceeded to the memorial stone to Allen, Larkin, and O'Brien, the Manchester murderers, the bands playing national airs. The people uncovered and some prayed aloud for the repose of the souls of "the martyrs." Others placed wreaths and evergreens on the stone. After the burial the band played "God save Ireland," numbers of people uncovering. The proceedings were orderly. The processionists were composed entirely of the working class, and numbered about 8,000.

**OXFORD COMMEMORATION.**—This is Commemoration week at Oxford, and the city is crowded with celebrities and strangers. The Chancellor of the University, the Marquis of Salisbury, arrived, and held a levee, for the reception of members of Convocation, in the library of All Souls' College, at five o'clock. The levee was numerously attended by the heads of colleges and halls, the professors, and other members of the Convocation, non-resident as well as resident. In the evening there were concerts and balls, besides the usual boat procession. To day the honorary degrees will be conferred. According to the *Echo*, the list of persons to be honoured with the degree of D.O.L., originally contained several additional names of at least equal distinction with those retained. "Lord Salisbury, with his usual disregard of party jealousies, had nominated also Mr. Froude, Mr. Huxley, and Mr. Tyndall, as well as Mr. Charles Darwin. But we hear that the Hebdomadal Board was much 'exercised' in the performance of its office of ratifying the Chancellor's nomination as regarded these gentlemen; and notably a certain celebrated High-Church divine opposed their appointment with the utmost tenacity. After grievous debate, it was proposed by the Liberal members of the board that a compromise should be effected by confining the offer of the honorary degree to Mr. Charles Darwin. On this Eirenicon the present list was finally arranged."

**ABOLITION OF SLAVERY IN CUBA.**—On Wednesday, June 15th, a deputation of the British and Foreign Anti-Slavery Society waited upon the Earl of Clarendon at the Foreign Office, to present an address on the subject of slavery in Cuba. Among those present were Mr. E. Backhouse, M.P., Mr. J. T. Briscoe, M.P., Mr. T. Chambers, M.P., Mr. O. Gilpin, M.P., Mr. W. McArthur, M.P., Mr. D. McLaren, M.P., Mr. R. Macfie, M.P., Mr. S. S. Marling, M.P., Mr. J. W. Pease, M.P., Mr. H. Richard, M.P., Colonel Sykes, M.P., and Mr. J. Whitwell, M.P. The deputation was introduced by Mr. Gilpin, and the address was read by the assistant-secretary, the Rev. T. Phillips. The address sets forth that in 1818 Great Britain paid to Spain 400,000*l.* to compensate her for losses which she alleged she would sustain by the suppression of the slave-trade, and which she pledged herself to abolish throughout all her possessions on the 30th of May, 1820. Although she thus solemnly pledged herself by treaty to abolish the slave-trade, and subsequently entered into additional conventions for the same object, the importations of fresh negroes into Cuba continued to be enormous. As in 1868, the Spanish Government publicly pledged itself to bring forward a plan of emancipation, the society refrained from then urging Government to press for a prompt settlement of the question. The case was, however, altered, now that the Legislative Assembly of Spain was in possession of the Ministerial measure, which was not only a plan of emancipation, but an absolute negation of justice. The society, therefore, entreated Her Majesty's Government to demand the immediate liberation of all those slaves entitled to their liberty under the treaties and conventions with Great Britain. Mr. Edmund Sturge, Honorary Secretary, and Mr. Chamerovzow, late secretary of the society, having spoken in support of the address, the Earl of Clarendon said he quite concurred in the statements and the objects of the deputation. He had confidence in the honest intentions of the present Government in Spain in relation to emancipation, but it must be borne in mind that Cuba had to be consulted as well as the Spanish people, and that there those loyal to Spanish rule were not in favour of the immediate abolition of slavery. He did not think that this was the time to bring pressure to bear on the Spanish Government, but he would take care to make known to that Government that an influential deputation from the Anti-Slavery Society—which represented public opinion in England—had waited upon him with the address which had been read. As to the measure of emancipation which was then before the Spanish Cortes, he had received recent information that several important improvements had been adopted, and he would be happy to forward a copy of the despatch informing him of this fact to the Anti-Slavery Society. The proceedings were then brought to a close with thanks to Lord Clarendon.

### Gleanings.

A Missouri newspaper claims that the hogs of that State are so fat that in order to find out

where their heads are it is necessary to make them squeal, and then judge by the sound.

A gold nugget weighing sixty-nine ounces has been "ploughed up" on a farm near Ballarat.

The *Scotsman* reports that on Sunday afternoon snow and sleet fell at Airdrie for some time.

Mr. Coxwell's balloon got entangled in some trees at the Arboretum, Derby, on Monday, and was torn by the roughs.

In St. Petersburg, a Russian lady, Madame Susleff, practices as a physician with great success, and has obtained a large number of female patients.

"Why do you call me Birdie, my dear?" inquired a wife of her husband. "Because," was the reply, "you are always associated in my mind with a bill."

The section of the Thames Embankment between the Temple and Blackfriars is to be opened at the end of July or the beginning of August.

The cable connecting the Land's-end with the Scilly Islands is completed; and a message was on Monday sent through from Scilly to Penzance.

Saturday was the fifty-fifth anniversary of the Battle of Waterloo. According to the latest official authority there are, or very recently were, nearly a hundred officers still surviving who were present at the battle.

A prying bore, learning that a young lady was going by railway to the city, asked, "What motive is taking you thither, my dear?" "I believe they call it locomotive, sir," was the innocent reply. The intrusive stranger was extinguished.—*American Paper.*

The *Calcutta Englishman* states that the young elephant presented to the Duke of Edinburgh by Jung Bahadoor was made use of on board the Galatea at Galle to haul on board 800 tons of coal, saving the labour of about thirty men.

The model of the colossal statue of the Prince Consort, intended for the memorial in Hyde Park, is at length about to be placed in position, and, if found satisfactory, will be reproduced in bronze and gilded. Mr. Foley, R.A., is the artist to whom this important work has been entrusted, and Her Majesty has, it is stated, expressed her approbation of it, and her desire that it should be completed as soon as possible.

**AN APOCYPHYCAL STORY.**—The *Gaulois* reports a short conversation which took place the other day at Ascot on the occasion of the flower-girl Isabelle's visit, between the Princess of Wales and a French attaché, who was over-elated at the victory of Sorrette. "That admirable race, Madame," said he, "revenged us for Waterloo." "True," answered the Princess, "but at Waterloo you ran better still."

**EATING-HOUSE VEGETABLES.**—One would almost think London was some Great Eastern at sea, so miserable is the choice of succulent vegetables offered. That horrible food for cattle, called "turnip greens," universally disgraces our *cartes*. Covent-garden, with its supply of new potatoes from Malta at 8*d.* per lb., and asparagus from Nice, appears to be unknown to our eating-house proprietors; and the existence of sea-kale, kohlrabi, maize, and the possibility of stewed celery, are, we imagine, idle tales. Cauliflower and spinach are charged as luxuries.—*Food Journal.*

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82, for the week ending Wednesday, June 15.

Notes Issued		Government Debt	
£34,917,039	£34,917,039	£11,015,100	£11,015,100
		Other Securities .. 3,984,000	
		Gold Coin & Bullion 19,917,020	
			£34,917,020

Proprietors' Capital		Government Securities	
£14,555,000	£14,555,000	£11,015,100	£11,015,100
Public Deposits .. 11,146,165		Other Securities .. 3,984,000	
Other Deposits .. 17,842,775		Notes .. 12,313,145	
Seven Day and other .. 367,154		Gold & Silver Coin 1,000,818	
Bills .. 240,511,189			£240,511,189

June 16, 1870. GEORGE FORBES, Chief Cashier.

### Markets.

**CORN EXCHANGE, MARK LANE, Monday, June 20.**  
We had a small supply of English wheat and moderate arrivals from abroad. The trade was not so animated as last week, but the advance established has been maintained for both English and foreign wheat, and some further purchases were made for export. Flour was quiet at last Monday's improved rates. Barley, beans, peas, and Indian corn were each 1*s.* per qr. dearer since this day week. Of oats we have only a moderate supply on board ship. The advance made during the past week of 1*s.* per qr. rather checked demand, but the improvement was supported on the sales made. No cargoes remain on the coast unsold. The value of cargoes on passage is without alteration.

### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.
Sheep and Kent, red, old .. ..	47 52	Grey .. ..	38 to 40
Ditto new .. ..	47 52	Maple .. ..	42 43
White, old .. ..	47 52	White .. ..	39 42
" new .. ..	49 50	Boilers .. ..	39 42
Foreign red .. ..	48 50	Foreign, boilers ..	39 42
" white .. ..	50 52		
		RYE .. ..	38 35
BARLEY—			
English malting ..	29 33		
Chevalier .. ..	37 34	OATS—	
Distilling .. ..	32 36	English feed .. ..	24 27
Foreign .. ..	34 39	" potato .. ..	28 31
		Scotch feed .. ..	—
MALT—		" potato .. ..	—
Pale .. ..	—	Irish black .. ..	22 25
Chevalier .. ..	—	" white .. ..	22 24
Brown .. ..	48 55	Foreign feed .. ..	22 24
BEANS—			
Ticks .. ..	42 44	LOUR—	
Harrow .. ..	37 43	Town made .. ..	43 47
Small .. ..	—	Country Marks ..	37 38
Egyptian .. ..	39 45	Norfolk & Suffolk	34 35



**BREAD, Saturday, June 18.**—The prices in the Metropolis are, for wheaten bread, per 4lbs loaf, 7d. to 7½d.; House-hold bread, 6d. to 6½d.

**METROPOLITAN CATTLE MARKET, Monday, June 20.**—The total imports of foreign stock into London last week amounted to 8,168 head. In the corresponding week in 1869 we received 12,488; in 1868, 7,410; in 1867, 10,779; and in 1866, 11,568 head. The continued warm weather has had a somewhat depressing influence upon the cattle trade, and butchers have consequently had the advantage. Business in the dead meat market has been slow, but purchases of stock have been made sparingly. In many parts of the country store cattle have been forced upon the market in consequence of the scarcity of feed, and values have receded. There was not much falling off in the quality of the beasts exhibited here to-day, but the general character of the sheep on sale was inferior. The arrivals of Scotch beasts were limited, and did not exceed 18; from Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,250 Scotch and crosses; from other parts of England, including Lincolnshire, 750 of various breeds; and from Ireland, about 90 oxen, &c. Really choice beasts were without change in value, 5s. per 8lbs. being the top price of best Scotch. All heavy breeds were dull, and lower to sell. There was a fair number of sheep in the pens, but owing to the deterioration in the quality of the animals, and the falling off in the demand, the quotations were slightly easier. Large and inferior sheep were 3d. per 8lbs. cheaper, but best Southdowns and half-bred wethers commanded last week's currency, say 5s. 4d. per 8lbs. This price, however, was rather exceptional, good quality animals being scarce. Lambs have been dull, at from 6s. to 6s. 8d. per 8lbs. The calf trade was quiet, and there has not been much inquiry for pigs.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3	2 to 3	Prime Southdowns	5	2 to 5
Second quality	4	0 to 4	Lambs	6	0 to 6
Prime large oxen	4	6 to 4	Lge. coarse calves	3	10 to 4
Prime Scots, &c.	4	10 to 5	Prime small	5	0 to 5
Coarse inf. sheep	3	0 to 3	Large hogs	4	6 to 5
Second quality	3	8 to 4	Neatm. porkers	5	6 to 5
Pr. coarse woolled	4	6 to 5			

Stuckling calves, 2½s. to 3½s., and quarter-old store pigs, 20s. to 25s. each.

**METROPOLITAN MEAT MARKET, Monday, June 20.**—The market has been moderately supplied with meat. The trade has been inactive at about late quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3	4 to 3	Middling ditto	3	10 to 4
Middling ditto	3	10 to 4	Prime ditto	4	8 to 5
Prime large do.	4	6 to 4	Veal	4	6 to 5
Prime small do.	4	10 to 5	Small pork	5	0 to 5
Large Pork	4	0 to 4	Lambs	5	8 to 6
Inf. mutton	3	6 to 3			

**PROVISIONS, Monday, June 20.**—The arrivals last week from Ireland were 1,500 firkins butter, and 3,681 bales bacon; and from foreign ports 23,126 packages butter, and 3,031 bales bacon. A further advance has been obtained for Irish butter, sales of finest Clonmels were made at 11s. on board; the market closed firm and quiet, holders influenced by the high rates paying in Ireland. Foreign met a steady sale, Normandy further advanced 2s. to 4s. The bacon market ruled quiet, but little alteration.

**COVENT GARDEN MARKET, Friday, June 17.**—We have little to record this week, as markets and prices remain much as the same. Flowers chiefly consist of orchids, roses, pelargoniums, heaths, fuchsias, lobelias, mignonette, pinks, and bedding plants in large quantities.

**BOROUGH HOP MARKET, Monday, June 20.**—Our market is quiet for every description of hops, the last home growths alone maintaining late currency, and all other sorts ruling easier under prolonged inactivity. Reports from the various districts continue favourable, the plant making fair progress, while the attacks of fly have decreased and in many places totally disappeared. Rain is much wanted. Imports for the week ending the 18th of June, 50 bales, against 26 bales the previous week. New York advices to the 2nd inst. report no alteration in the market, which continues dull at late rates. Mid and East Kent, 7½s. to 9s. 6d., to 12s. 12s.; Wealds, 6½s. to 7s. 6d., to 8s. 6d.; Sussex, 6½s. to 6s. 6d., to 6s. 13s.; Bavarians, 6½s. to 7s. 6d., to 9s. 6d.; French, 6½s. to 6s. 15s., to 6s. 10s.; Americans, 4½s. to 5s. 6d., to 6s. 6d.; Yearlings, 1½s. to 2s. 10s., to 3s. 15s.

**POTATOES, BOROUGH AND SPITALFIELDS, Monday, June 20.**—The supplies of old potatoes have been short; of new, more liberal. There has been a moderate demand, at our quotations. The imports into London last week consisted of 166 baskets from Dunkirk, 34 packages from Jersey, 6,074 boxes from Lisbon, and 2,716 boxes from Genoa. English Regents, 6s. 6d. to 7s. per cwt.; Scotch Regents, 6s. 6d. to 7s. 6d. per cwt.; Scotch Regents, 6s. 6d. to 7s.

**SEED, Monday, June 20.**—The heavy showers which have fallen since the middle of last week have brought forward a few buyers for agricultural seeds. Foreign cloverseed commanded fully as much money. English trefoil was taken off steadily at quite as high rates. Fine qualities of English rapeseed, continuing to be very scarce and wanted, realised very high figures. New white mustardseed was quite as dear. Canaryseed remains very firm, and fine English qualities bring high rates. Small foreign tars for feeding continue in good demand at fully as much money.

**WOOL, Monday, June 20.**—There is not much animation in the demand for English wool, but values are on the whole sustained. Coarse hoggets can be bought rather cheaper, but lustrous and demi-lustrous are very firm in value. It was anticipated that the appearance of the new clip would cause a reduction in prices, but such has not proved to be the case; and so long as the present vitality in the yarn trade continues, there appears to be little room for apprehension of a decline in the quotations.

**OIL, Monday, June 20.**—There has been only a slow demand for linseed oil. Rape has had but moderate inquiry. In other oils the business doing has been limited.

**TALLOW, Monday, June 20.**—The market has been steady. Y.C. spot, 45s. 9d. per cwt. Town Tallow 41s. 9d. net cash.

**COAL, Monday, June 20.**—Market heavy, at last day's rates. Wallend, Cardoc, 16s.; Hettons, 17s.; Hettons Braddys, 15s. 6d.; Haswell, 17s.; Hartlepool (original) 15s. 9d.; Kelloe, 14s. 9d.; Hartley's, 15s. 3d.; Tees, 16s. 6d. Ships fresh arrived, 24; ships left from last day, 9; ships at sea, 10.

### Advertisements.

**WANTED, after the holidays, in the TET-  
TENHALL PROPRIETARY SCHOOL, STAFFORD-  
SHIRE, a JUNIOR ENGLISH MASTER.** A gentleman qualified to give instruction in singing and the pianoforte will be preferred. To a thoroughly well qualified master a liberal salary will be given.—Applications, with testimonials and references, to be forwarded immediately to A. W. Young, Esq., 40, Upper Park-road, Haverstock-hill, London.

**UPHOLSTERER WANTED.**—A good  
STUFFER, who can also polish.—A careful, experienced man for the country. State wages.—Address, Country Upholsterer, 106, Chappin, London.

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**BRACELETS, STRAP, 18-CARAT** £5 0

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**BRACELETS, NINEVEH, "** £10 0

**BRACELETS, SAXON, "** £15 0

**BROOCHES, ETRUSCAN, "** £2 10

**BROOCHES, NINEVEH, "** £3 0

**BROOCHES, SAXON, "** £4 0

**BROOCHES, EGYPTIAN, "** £5 0

**CHAINS, PRINCESS, "** £2 0

**CHAINS, CYLINDER, "** £3 0

**CHAINS, CURB, "** £4

**CHAINS, CABLE, "** £5

**EARRINGS, ETRUSCAN, "** £1 10

**EARRINGS, SAXON, "** £2 5

**EARRINGS, EGYPTIAN, "** £3 5

**EARRINGS, NINEVEH, "** £4 10

**LOCKETS, ENGRAVED, "** £1 0

**LOCKETS, CORDED, "** £2 10

**LOCKETS, CROSS, "** £4 0

**GOLD WATCHES, LADIES',** £8 8

**GOLD WATCHES, "** £10 10

**GOLD WATCHES, ½-PLATE,** £15 15

**GOLD WATCHES (HUNTING),** £11 11

**GOLD WATCHES, ½-PLATE,** £16 16

**GOLD WATCHES, "** £20 0

**GOLD WATCHES, KEYLESS** £15 10

**GOLD WATCHES, "** £22 0

**GOLD WATCHES (HUNTING),** £18 18

**CLOCKS, CARRIAGE,** £5 0

**CLOCKS, " (STRIKING),** £7 7

**CLOCKS, " (ON GONG),** £12 12

**CLOCKS, LIBRARY (MARBLE),** £4 0

**CLOCKS, " "** £10 12

**CLOCKS, " "** £14 0

**CLOCKS, " (ORMOLU),** £10 0

**CLOCKS, " "** £15 0

**THE ILLUSTRATED CATALOGUE,**

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Thomas Hughes, Esq., Q.C., M.P.

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Has never amalgamated.

Cash Bonus of 2½ per cent. just declared.

Annual Income, £101,338.

Accumulated Premium Fund, £448,649.

This Office, established on the purely mutual principle, transacts Life Assurance business in all its various departments, and has adopted such popular features as enable it to meet the wishes of every description of assured.

The last report and balance sheet can be obtained on application to any of the agents of the Company, or to

**ALFRED LENCH SAUL, Secretary.**

Money advanced on Freehold and other good securities.

**THE AMENDED EDUCATION BILL.**

At a MEETING of the EXECUTIVE COMMITTEE of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL, held June 17th, it was RESOLVED—

1. That this Committee, having considered the amendments to the Elementary Education Bill, of which notice has been given by the Vice-President of the Council, together with the additional alterations announced by the Prime Minister, in his speech of the 16th inst., is of opinion that the scheme of the Government still seriously contravenes the principles of the Society.

2. That, by means of increased grants from the Imperial Exchequer, it will have the effect of perpetuating and of multiplying schools of a denominational character, in respect to both management and teaching.

3. That, in the case of schools created by school boards, the Bill will, notwithstanding the prohibition of Catholicism, or other denominational formularies, permit religious teaching of any kind, in accordance with the determination of the majority of the rate-payers in any locality.

4. That, in regard to both classes of schools, large sections of the community will be compelled to support religious tenets to which they conscientiously object, and conflicting religious opinions will be maintained by the authority and resources of the State.

5. That, in the judgment of the Committee, the Society's friends should exert themselves to the utmost to prevent the adoption of proposals so objectionable in principle, and so certain to be followed by pernicious results.

**J. CARVELL WILLIAMS, Secretary.**

2, Serjeants'-Inn, Fleet-street, E.C.

**THE GOVERNMENT EDUCATION BILL**

and its AMENDMENTS.—At a MEETING of the LONDON NONCONFORMIST COMMITTEE on EDUCATION, YESTERDAY, Rev. Professor HOPKINS, F.R.S., in the Chair, the following resolutions were unanimously adopted:—

I. That this Committee having considered the additional amendments proposed by the Government to the Elementary Education Bill, expresses very strongly, though with deep regret, its conviction that those amendments do not make any concession to the legitimate demands of Nonconformists, but on the contrary aggravate the objectionable features of the Bill, inasmuch as they extend and perpetuate the Denominational System by increasing the grants of the Privy Council to Denominational Schools to the extent of 50 per cent., and in defiance of repeated protests sanction the principle of sectarian teaching in rate-supported schools in one of its worst forms.

II. That all compromises hitherto proposed having failed, this Committee is of opinion that the only possible solution of the Religious Difficulty is the complete severance of secular from religious teaching in the National Schools, and the restriction of the work of the State to secular instruction.

III. That this Committee, while regretting that there should be any delay in passing a measure of national education, feels bound to urge the withdrawal of the present Bill, believing that the work of education will be hindered by the adoption of so crude and unrighteous a measure.

IV. That a copy of the foregoing resolutions be forwarded to every Liberal M.P.

**J. GUINNE & ROGERS,**

**FRANCIS TUCKER,**

**T. C. CLARKE,**

Hon. Secs.

**C. ORGAN FOR SALE OR HIRE.**

Oak case, 3 manuals, 14 stops, with complete bourdon. Price 180/. Also other instruments, larger and smaller, to be let or sold at low prices, to make way for some large works now in progress.—Bishop and Starr's Organ Factory, 200, Marylebone-road, N.W.



## NEW CONGREGATIONAL CHURCH, BRIXTON-ROAD, near the Brixton Station.

The CHURCH will be OPENED for DIVINE SERVICE on WEDNESDAY, June 29th.

The Prayer of Dedication will be offered, it is hoped, by the Rev. THOMAS BINNEY, and Sermons will be preached, in the Morning by the Rev. SAMUEL MARTIN, and in the Evening by the Rev. HENRY ALLON.

Divine Service will commence in the Morning at Twelve, and in the Evening at Seven o'clock.

At the close of the Morning Service there will be a Cold Collation, at the Angel Town Institution, Graham-road. The Rev. BALDWIN BROWN will preside. The Ministers who conduct the Services, Henry Richard, Esq., M.P., W. MacArthur, Esq., M.P., and other Ministers and Gentlemen, will take part in the proceedings.

Tickets, 5s. each, may be obtained of Mr. Nicholls, Woodhall-place, Brixton-road, or of Mr. Barnes, the Clerk of the Works, at the building.

Collections will be made at the close of each Service.

## COUNTRESS of HUNTINGDON'S COLLEGE, CHESHUNT.

The ONE HUNDRED and SECOND ANNIVERSARY will be held on THURSDAY, June 30th, 1870.

Divine Service will commence at Eleven o'clock, with the reading of the Order for Morning Prayer.

The ANNUAL SERMON will be preached by the Rev. CHARLES H. SPURGEON.

The MEMORIAL STONE of the New Buildings, to be erected in celebration of the Centenary Year, will be laid by the Right Hon. the Earl of SHAFTESBURY, K.G.

A Cold Collation will be served in a Marquee, in the College grounds, at half-past One o'clock—Benjamin Cooke, Esq., J.P., will preside.

At half-past Four o'clock, the Prizes and Certificates of Honour will be distributed, when the Report of the Professors will be read, and an Address delivered by Mr. Edmund Phillips, on "The Life and Work of John Wesley."

Tickets for Dinner and Tea, 5s., and for Tea, 1s., may be obtained from the Secretary, at the College Rooms, 7, Blomfield-street, E.C. Tickets and seats are correspondingly numbered. Early application is necessary, as only a limited number will be issued.

Trains leave the Great Eastern Station, Bishopsgate-street, for the Waltham and Cheshunt Stations, at 9.30 and 10.45 o'clock.

## CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

### SCHOLARSHIP FUND.

The Committee of the above School have decided, after careful deliberation, to endeavour to found one or more Scholarships.

They propose for this purpose to raise (if possible) 1,000l., to be invested in Trusts, the interest to be available for the benefit of youths who shall have honourably conducted themselves during their course, and on the following terms:—

The COMPETITORS to be such as shall be recommended by the Principal, and as shall not be under 15 years of age.

The COMPETITION to consist of an Examination in specified subjects, arranged by the Principal and Sub-Committee.

The BENEFIT to be tenable for two years, to be paid when the Candidate leaves School, and on condition of his conduct having been satisfactory to the end.

Towards this object they have already received the following Contributions, and promises, which they gratefully acknowledge:—

	£	s.	d.
W. Brown, Esq., Braintree .. ..	100	0	0
S. Morley, Esq., M.P., Treasurer ..	100	0	0
J. V. .. ..	50	0	0
Rev. C. R. Howell .. ..	10	10	0
Isaac Perry, Esq. .. ..	10	10	0
M. Sheffield, Esq. .. ..	5	5	0
Rev. S. Steer .. ..	10	10	0
C. B. Mudie, Esq. .. ..	10	10	0
Rev. D. Blow .. ..	10	10	0
Mr. Curling .. ..	10	0	0
Parents of Boys in the School ..	30	0	0

They respectfully solicit further Donations. A stimulus such as will be furnished by a Scholarship they believe will be of great value to the School, quickening a healthy ambition amongst the boys generally, and furnishing to the successful Competitors an important help, either to a further pursuit of study, or to an advantageous start in life.

Further information will be furnished, and Contributions gratefully acknowledged, by the Hon. Sec., Rev. Josiah Vasey, North Hill, Highgate, or any Member of the Committee.

## HACKNEY THEOLOGICAL SEMINARY AND SOCIETY for the PROPAGATION of the GOSPEL.

The ANNUAL MEETING of the above Institution will be held on TUESDAY NEXT, 28th June, in the OLD GRAVEL PIT MEETING, HACKNEY.

An Address on the "Spirituality of Christ's Kingdom" will be delivered by one of the Students, to whom the "First Home's Jubilee Prize" has been awarded; after which the Report will be read, and the Meeting addressed by several Ministers and other Friends.

The Chair will be taken by CHARLES REED, Esq., M.P., F.S.A., at Seven o'clock precisely.

J. E. RICHARDS, Secretary.

## ROYAL POLYTECHNIC.—SAND and the SUEZ CANAL, by Professor Pepper. Musical Entertain- ment, by George Buckland, Esq., THE HEART OF STONE, with Spectral Scenes. The American Organ daily.

And other attractions, all for One Shilling. THE GREAT CITY, at half-past One. SUEZ CANAL, at half-past Two and quarter to Eight. HEART OF STONE, at Four and Nine. Open 12 to 5 and 7 to 10.

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Terms 5s. per day, including Bed, Breakfast, Tea, and attendance. Private Sitting Rooms.

## CLEVEDON COLLEGE, NORTHAMPTON.

At the last Cambridge Local Examinations, Thirty-two Candidates from this School (one-third of the entire number of Pupils) presented themselves, of whom Twenty-seven were successful. Sixteen of the number standing in Honours, this being the largest number of Honours obtained by any School in the kingdom, with one exception. Seven of the Honours were gained among them Sixteen "Distinctions" in various subjects, the largest number of "Distinctions" won by any School. Since the above-named Examinations, another Candidate has taken an Exhibition of 80l. a-year at the London University, and a Scholarship of 80l. a-year at Trinity Hall, Cambridge.

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This School was established in 1822. The course of training pursued is designed to prepare for Professional and Mercantile pursuits. It also embraces the various requirements for the Oxford and Cambridge Local Examinations, and for Matriculation at the London University.

The ENSUING TERM commences on THURSDAY, July 21st.

References kindly permitted to Rev. P. Griffiths, Biggleswade; Rev. J. Frost, Cotton End, Beds; J. B. Melson, Esq., M.A., M.D., Birmingham; T. H. Tanner, Esq., M.D., Henrietta-street, Cavendish-square, London; J. P. Moulton, Esq., M.A., Christ's Coll., Cambridge; G. Harris, Esq., 26, Gower-street, Bedford-square, London.

CLAPHAM PARK SCHOOL, S.W., offers a thorough training equally for the PROFESSIONS, and for MERCANTILE engagements, with assiduous culture of the mental powers and moral qualities. The discipline is one of encouragement and reward, the domestic arrangements are most complete, and the situation healthy, pleasant, and select. Mr. Long prepares for Matriculation, for the University, Local, and other Public Examinations, and the Civil Services, in all which his pupils have gained very high positions. Terms inclusive, and graduated by age, from Forty to Seventy Guineas. Young men received to prepare for Examination.

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HEATHFIELD HOUSE, PARKSTONE, DORSETSHIRE,  
Midway between Poole and Bournemouth.

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